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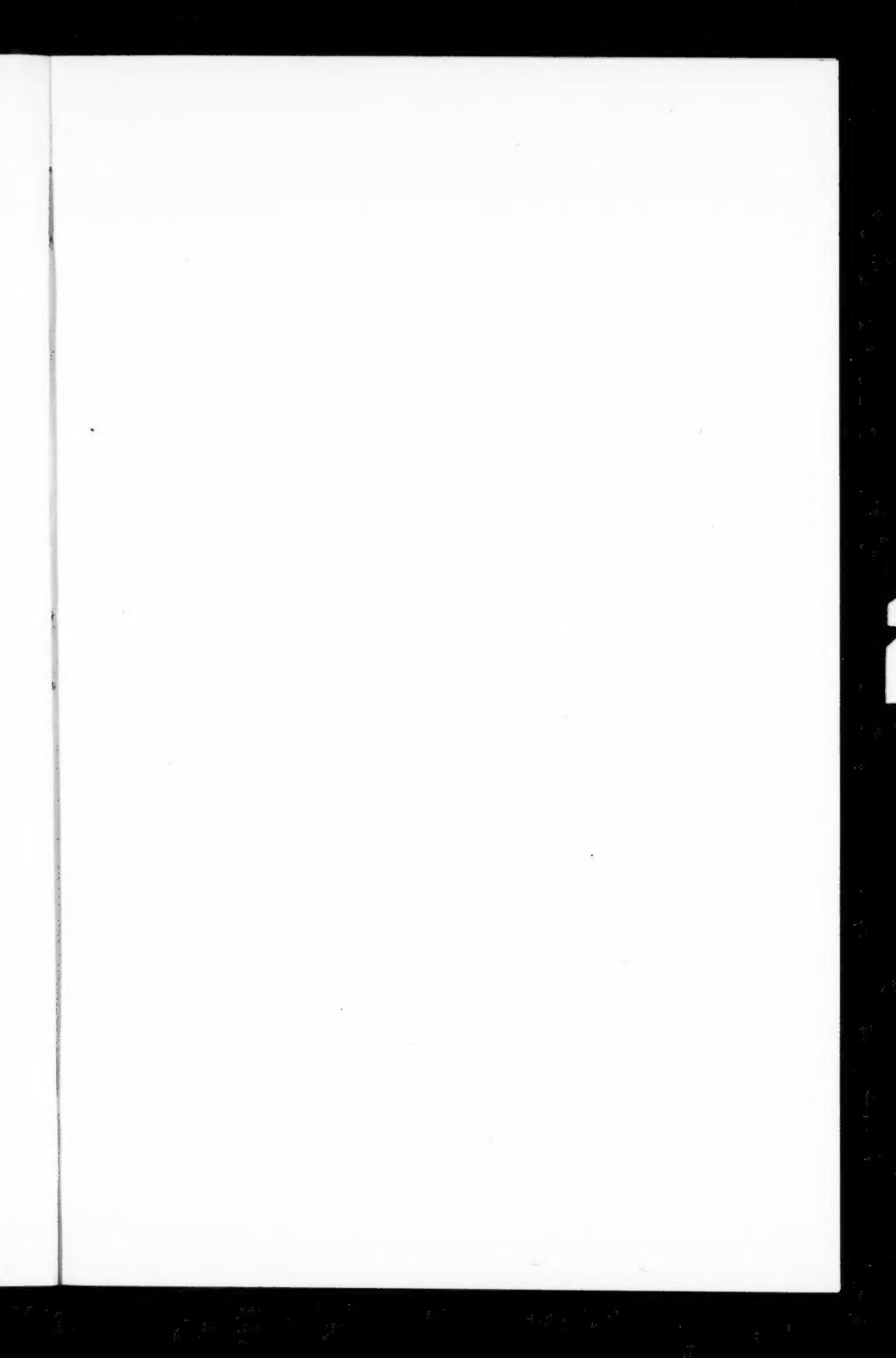
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J. M. J. D.





THE DIVINE TEACHER

DOMINICANA

Vol. XX

MARCH, 1935

No. 1

THE AIM OF EDUCATION

MARK EGAN, O.P.



HE little angel," "the little devil"—such expressions often burst from the lips of ecstatic or exasperated parents and teachers. The angelic and the devilish frequently emerge from the bubbling surface of the same alembic. Often enough his satanic majesty of the nursery and school-room evolves into a saintly priest or a zealous physician. Without much difficulty the angel can become the Morning Star of the underworld. It is all very perplexing to parents and teachers; most of all, to the modern educational theorists. They wish to integrate the child within himself and within his environment. The task should not be difficult; provide the right stimuli, and the response will necessarily follow, that is, if you are working on a behavioristic child.

However, children are not built on behavioristic lines. Their personalities undoubtedly need integration, but after all it would seem necessary to admit the existence of a personality before one attempts to integrate it. Modern educators are doing excellent work; they are, however, ignorant of one fundamental fact—the true nature of the child. We may be thankful that the mechanistic view of man, proposed by behaviorism, is gradually being rooted out of the educational field. The child is looked upon as a totality, not as a bundle of sensory and motor nerves. Personality has a chance to get a foothold in the new outlook on the child's nature. However, the foot slips. The integration of personality becomes the creation of personality. We are told that the personality of the child emerges by a pro-

cess of creative evolution, which is simply organic evolution in holiday attire.

The subject we are discussing is one in which we can start with Adam without running the risk of being laughed at. The narration contained in the book of Genesis has never been disproved. Therefore, that narration will be the basis of our exposition. Leaving aside all speculations on the possible states in which man could have been created, we will confine ourselves to a description of the historical condition of man, when the slime of the earth first stood erect and uttered the name of God.

Apart from the Incarnation, the creation of man was the most delicate piece of work ever produced. He had extended matter, but was not a stone. He had life, but was not a plant. He had feeling, but was not a beast. He had intelligence, but was not an angel. He was a man, compounded of all the universe, the bridge between matter and spirit. He possessed a soul, an intellect and will, which made him akin to the expensive infinity of the divine. He possessed a body, which made him akin to the compressing finiteness of the material. He was rational; yet he had all the impulses of the beast. He had a will, which should have been led by the guiding light of reason to complete subjection to God. This is the nature that man was endowed with. Obviously its fine balance could have been easily upset.¹

God, in His goodness, added certain gifts to the natural endowments of man. They are called preternatural gifts. They assure the more perfect functioning of human nature. They were caused, not by his nature, but by God; nevertheless, they fit his nature as the glass slipper fitted the foot of Cinderella.

The first of these preternatural gifts was the gift of immortality. The soul is by nature incapable of completely overcoming the corruptibility of the body. Death is natural to man. The gift of immortality enabled man to ward off death. Though he was still capable of dying, he was also capable of not dying. With proper precautions, he could preserve the union of his body and soul forever.²

The second gift was that of integrity. Man's intellect and will are spiritual. They tend toward spiritual good and spiritual delight. Like the brute, however, he also possesses a sensi-

¹ *Summa Theol.* I, q. 76, a. 1 and a. 3.

² *Summa Theol.* I, q. 97, a. 1.

tive nature, which is not attracted by spiritual delights, but which revels in the world of sights, and smells, and tastes, and touches, and which is drawn toward sensual pleasure. The will can not rule despotically over the lower appetites. The gift of integrity gave the will this power. With it man could suffer no unruly movements of passion.³

Finally, man was free from suffering and pain. He was perfectly happy, to the extent that a man can be happy outside the vision of God. Paradise was indeed a Garden of Delights.⁴

Immortality and integrity were the direct result of the gift of original justice. This gift made the human will entirely subject to God. As long as this subjection lasted, the will was able to rule over the passions, and soul was able to dominate the body.

These gifts were given to Adam, not as personal endowments, but as perfections, attached to his nature, which he was to transmit to his offspring. Every child born of Adam would possess the gift of original justice and the perfection which accompanied it, namely, immortality, integrity and happiness.⁵

God's goodness was not yet exhausted. With all these gifts man could still have failed. A purely supernatural gift was needed to complete the masterpiece of divine love. Moreover, these gifts would never have allowed man to attain a real intimacy with God. God decreed that the end of man was to be something beyond his natural capacity to attain, something beyond his merits, something beyond the demands of his nature, something that man could only reach for, never grasp. He made man's final end the vision of Himself, and He endowed Adam with sanctifying grace, the germ of the beatific vision and the immediate cause of the preternatural gifts.⁶

Thus came man from the hand of God, his nature strengthened by the three great gifts of original justice, immortality and integrity, his person resplendent with the glory of divine grace. A short period of probation would have ended with his admission to the bosom of God. But Adam fell.

Immediately he was deprived of God's grace. Original justice was stripped from him. With it went the gifts of immortality and integrity. He felt the first rebellious movements of

³ *Summa Theol.* I, q. 95, a. 2.

⁴ *Summa Theol.* I, q. 87, a. 2.

⁵ *Summa Theol.* I, q. 100, a. 1.

⁶ *Summa Theol.* I, q. 95, a. 1.

his flesh. Suffering and sorrow pierced his soul. Death loomed in the distance. This stripping of his nature affected not only himself and his wife but all his children till the end of time. His nature was wounded in all its powers. Ignorance in the intellect, malice in the will, concupiscence and weakness in the sensitive appetites—these took possession of him and disturbed the delicate balance of his nature.⁷

Was not this a harsh penalty for one sin? No, it was very light. Man's nature was not injured. The gifts that he was deprived of were entirely gratuitous. After the fall, man was in the same condition he would have been in had God not given him the preternatural gifts. The difference between the state of Adam after the fall and the state of pure nature is the same as that between the state of a man stripped of his clothing and the state of a naked savage in the African jungle. Those imperfections, which we called wounds of nature, are the natural result of the contrary principles that make up a man. So the punishment of Adam was negative. He was deprived of privileges that he had no right to; and, if we are honest, we must admit the justice of the punishment.

After the fall, however, man was not a purely natural being. He had been ordained by God to a supernatural end, and that ordination persisted. God still wanted to make man his intimate friend. Though he had lost grace by his sin, God had devised a means of restoring him.

When Lucifer fell, he found himself chained to the flames of hell. When Adam fell, he found himself chained to the cross. As his gaze traveled up its rough surface, he felt faith and hope reviving in his heart. Joy possessed him, and he leapt up to pluck the ruddy fruit upon that blood-stained tree, but it was beyond his grasp. Faith and hope were to be his share, faith and hope the share of those who sprang from him, until the coming of the woman clothed with the sun. Then bitter sorrow filled his heart and he repented his crime. At that moment a wonderful thing happened. Grace was restored to Adam, but a grace that came through the anticipated merits of the Man on the Cross.

What is the meaning of the Cross and what is its relation to human nature and human personality? We can look at the Cross and its Victim from two viewpoints. First, from our own.

⁷ *Summa Theol.* I-II, q. 85, a. 1 and a. 3.

To us it seems that the Second Person of the Blessed Trinity became man *in order to* die and save the sons of Adam. This is true. The motive of the Incarnation was a motive of mercy. Man had to be redeemed. His redemption could have been accomplished by a simple act of the divine will; some man of heroic virtue could have suffered for his fellow men, and his suffering could have been accepted by God as the ransom of man. But God willed that His own Son become Incarnate and by a sacrifice of infinite value atone for the sins of men. This is all true, but only in a definite sense. It is easy to see that this view makes the Incarnation subordinate to the work of Redemption.

So, if we try to look at the Incarnation from God's point of view, we will be startled by the grandeur of it, and more by the implications to be found in it. St. Thomas tells us that no cause can be assigned to the will of God.^a He never wills a means in order that He may attain an end. Thus He does not will to give us grace *in order that* He may give us glory. It is characteristic of the divine will that it wills the end first of all, and by the same act wills that the end be attained by certain means. Applying this to the Incarnation, we can say that God willed the Incarnation as the end, and permitted the fall of Adam as a means to this end. Thus we can understand the words of St. Paul, "For whom he foreknew, he also predestinated to be made conformable to the image of his Son; that he might be the firstborn amongst many brethren."^b Christ, the Incarnate Son of God, the Redeemer of mankind, is the first-born of creatures. He is the end of all creation. The sin of Adam precedes the Redemption, which is ordained to remove that sin and all the other sins of man. And, in a nobler sense, sin is for the Redemption. After sin man is raised to a higher dignity, his end is to be made conformable to the Incarnate Son of God.

From all that has been said, it should be evident that the task of educating a human being is worthy of our noblest efforts. The end of education is the restoration of a human being to his rightful place in God's scheme of creation. This restoration is consummated only when the child is made conformable to the Incarnate Word of God. The question arises: What is the pro-

^a *Summa Theol.* I, q. 19, a. 5.

^b *Rom.* viii, 29.

cess of this restoration? I believe the whole process is contained in the following words of St. Thomas.

"Original sin is primarily and essentially an infection of nature, and it is only as a consequence that it infects the person, because the disposition of the nature has an influence on the person. Therefore the penalty of original sin is twofold. So far as it affects the person, the penalty for it is the loss of the beatific vision, for the beatific vision implies an act, and an act belongs to a person, since only the individual acts, as the Philosopher says The other penalty, due to original sin inasmuch as it infects the nature, includes the necessity of dying, the capacity to suffer, the rebellion of the flesh and such like: all these are caused by natural principles and attend the entire species unless a miracle intervenes. Therefore we can say that baptism removes the infection caused by original sin so far as the infection of the nature has an influence on the person; thus baptism takes away the penalty of original sin that is due to the person, namely, the deprivation of the beatific vision. Baptism, however, does not remove the infection of the nature, precisely as it affects the nature; this will be accomplished in heaven, when our nature will be restored to perfect liberty."¹⁰

It would take more than this one article to develop the wealth of ideas that St. Thomas has stored up in these few lines. Let us attempt to extract at least some of their richness. According to St. Thomas, it was the personal sin of Adam that corrupted his nature. In his offspring, the corrupted nature infects the person. The grace infused in baptism removes the infection from the person but leaves the nature in a fallen state.¹¹

What is the meaning of this distinction between nature and person? In the abstruse development given to these notions by philosophy, there is always present the fundamental notions of ordinary speech. We are conscious that the "I" is something supereminent. To it we attribute all our actions. "I walk, I talk, I eat, I think, I will." We distinguish between a man and a stone, though they both possess independent existence. Wherein lies the preeminence of man? Is it not in his liberty, his domination over himself and his surroundings? This is the basic notion of personality—a substance that is reasonable and free, master of its actions, independent.¹²

¹⁰ *Comm. in Sent.* II, d. 32, q. 1, a. 2.

¹¹ *De Malo* q. 4, a. 4, ad 5.

We attribute everything to the person, even human nature. We say that a man possesses a human nature. However, we also say that a man does something because he has a human nature. While it is the person who thinks and wills, he thinks and wills because he has a human nature. In a word, nature is that by which a man acts, it is the person who acts. Personality includes the nature, all the essential elements of the nature, all the stable properties, all the transient qualities and actions which make up the totality that is man. The nature does not act, but persons act through the nature. The nature does not exist except as part of the whole. The person is the immediate subject of existence; since no one can perform an action unless he exists, it is evident that it is only the person that acts.

With these notions in mind let us return to St. Thomas. Adam's sin of pride was an act; hence it was done by him as a person. By that act he lost the many gifts that God had attached to his nature. Henceforth, he, the person, had to perform actions by means of a nature deprived of many wonderful perfections. The parents are the dispositive cause of the nature of the child they generate. Hence, all of Adam's children possess a nature that is deprived of many gifts, which, though they were not owing to it, did possess the power of perfecting it. This corrupted nature infects the person of the newly-born child. Because of the corrupted nature, the child is born without the crowning gift of sanctifying grace. Since sanctifying grace is the germ of the beatific vision, the principle whereby we merit eternal happiness, the new-born child is virtually deprived of this vision, because he is deprived of grace.

The waters of baptism confer grace on the soul and thus restore to man the means to attain his final end. They do not restore the preternatural gifts to his nature. These will be given to man only in heaven. Despite the presence of grace, the corrupted nature still infects the personality and is the true cause of the disintegration of personality. The integration of personality consists in the effort to overcome this corruption of nature. Recall that the wounds of nature are threefold. First, the body is no longer subject to the soul. Death is inevitable; no efforts on our part can overcome this defect. Secondly, the lower appetites rebel against reason. Obviously, the natural powers of the human soul, aided by grace, can eradicate to a

¹² *Summa Theol.* I, q. 29, a. 1 and a. 2.

certain extent this defect. Thirdly, the will is no longer docile to the commands of God. Training and the grace of God can go far to remedy this corruption. But note that this restoration is the result of personal activity and the grace of God.

What, then, is the relation of the teacher to the integration of personality? As said above, personality consists essentially in freedom. The child possesses a radical freedom. He is endowed with an intellect, which can contemplate the infinite Being, Truth, and Goodness of the Divine. Entranced by this vision, the will can always find some deficiency in any good outside God. It is never forced to choose a thing that does not completely satisfy it. Yet experience teaches that the human will is very fickle. It is strongly allured by the world of sense. It is the task of the teacher to foster the real freedom of the child. Freedom does not consist in the capacity to betray one's own personality. The free man is one whose will can be subject to God without being enticed away from Him by the fatal lure of sensuality. This is the real meaning of character training. This would have been the only ideal of education, had Christ not been the first born of men.

The Incarnation is now the aim of education, in the sense that man must be made conformable to the Incarnate Word of God. Who is Christ? He is the God-Man. He possesses a human nature, a divine nature, a divine personality. He does not possess a human personality. His human nature is united to His Divine Personality.¹³ So, paradoxically, the integration of human personality is accomplished by the substitution, as far as possible, of the Divine Personality for the human personality. There is no pantheistic merging of the human and divine personalities. Man preserves his independent existence. But from the personality flow acts of intellect and will. The more a man renounces his own thoughts, his own desires, his own volitions, and the more he assimilates all his actions to the divine will of Christ, the more truly integrated becomes his personality.

The teacher has a mighty task on his shoulders. All the resources of nature and grace must be tapped, if he is to succeed. Catholic teachers are liable to understress both these elements. They are unwilling to appeal too much to natural motives, lest they seem to neglect supernatural motives. But do they make sufficient demands on the supernatural resources of

¹³ *Summa Theol.* III. q. 2.

the child? Baptism has conferred on the child sanctifying grace, the theological and moral virtues, and the gifts of the Holy Ghost. We should not be afraid to make the child use these divine powers. It is only by a harmonious development of nature and grace that the integration of human personality can be attained.

The teacher is the coworker of Jesus Christ. If Christ, by dying on the Cross, had saved but one soul, He could still have said, "Consummatum est." If the teacher, during his whole career, produced but one saint, the real type of integrated personality, he could reecho humbly and joyfully the "Consummatum est" of his Divine Master.

RELIGION AND GLOOM

THOMAS AQUINAS MURPHY, O.P.

"In his last moments he befriended all those near him with jests. The ladder leading to the scaffold was rickety, and [the man] who had leaned on a staff at his trial, had now need of the Lieutenant's hand. 'I pray thee see me safe up, and for my coming down let me shift for myself.' . . . Measured thus at full humility, [on the execution block] he made but a second's delay in order to shove the beard out over the block, at the same time remarking that it was not to be cut: 'it had never committed treason.'"



HAT an arresting personality is this Man Who Died Laughing. Surely, we think, he was a man who had lived life to the hilt, who had drained off cup after cup of the red wine of life, and who, after experiencing all the joys and pleasures life could yield, now died on the block with a jest upon his lips, searching for the last great Adventure. Certainly he must have been a man who had lived a life unfettered by any code or custom; one, in fact, who "lived his own life" and did what he pleased when it pleased him,—a sort of fore-runner of that elusive figure, the free-thinker.

Most people will be surprised to learn that the exact opposite of this estimate is closer to the truth. Sir Thomas More was a good Catholic. As it turned out, he was such a good Catholic that it cost him his head, for "good King Hal" had him deprived of that very capable member simply because he refused to recognize that monarch as spiritual as well as temporal sovereign of England. More, during his life, had to deny himself many things the Church forbade; self-restraint ruled his daily life. What has been euphemistically called the red wine of life never so much as touched his lips. He was, to put it succinctly, a man who took his religion very seriously.

Men commonly think that a religious man is necessarily a very gloomy sort of person. At least one historian is so firmly convinced of this that he claims the Man Who Died Laughing went insane before his execution. It never occurs to this writer of history that it was because of his religion that More, outstanding humanist and brilliant wit that he was, could face death with a smile upon his face, a jest upon his lips, and peace in his

¹ Sargent, Daniel, *Thomas More*, p. 298.

heart. It will be the burden of this paper to prove that the happiest people are those who really live according to their religion, as Sir Thomas More emphatically did.

The story of history is in agreement with our contention. History is a mirror in which we see the reflection of life, and life in its essentials is the same today as it was in centuries past and will be in the centuries yet to come. Let us compare, then, two races which came from the same stock, but are as different in their outlook as black from white. It is characteristic of the Irish Catholics to face life with a happy, carefree smile, while the Scotch Calvinists are notably gloomy and pessimistic. Why is this? Before attempting to answer this important question, we make haste to point out that we might take other nations than these as examples. For the Irish we could substitute the Spanish, or Polish, or the French (before the Revolution). We could replace the Scotch by the non-Catholic Swiss and generally Calvinistic people, by the northern Germans and the Puritans. We could go even farther and abstract from nationality altogether, and contrast, class for class, Catholics and non-Catholics. Now, if we are to discover why one people is happier than another, we must delve deeply into the motivating principles of their collective lives. The Scotch and Puritans viewed life as a grimly useless struggle in which every man's fate was decided by an inexorable decree of predestination. Their imaginations abounded with terrifying pictures of hell-fire and brimstone, and life was a very dour thing indeed. As a practical consequence of these ideas, the purpose of this earthly life (since it could not be used to help them one way or the other in saving their souls, which were already predestined either to Hell or to Heaven) tended to become material well-being. What else was there left to do? Money came to be looked upon as a sort of ultimate end in which a man could attain some peace of mind and freedom from worry. So out they set after money,—hungrily, greedily, tenaciously, and found that they could never be satisfied, no matter how much of it they had. A strange way of looking at life, of course, and it gave impetus and strength to the growth of Individualism and Materialism.

It is with a breath of relief such as one experiences when sullen, overhanging clouds are suddenly parted to permit the rays of the friendly sun to enlighten the earth, that we cross the Irish Sea in order to focus our attention upon the Irish.

They are poor, and quite likely they will always be so. The material goods of this world have never outweighed those of religion in the land of Erin. Her people are the staunchest upholders of the Catholic faith the world has seen since the days of the martyrs, and not a few of them have been martyrs themselves. As one enters the picturesque country he is taken over by a guide, usually a man who has kissed the Blarney Stone not once but many times. He regales his charge with stories about the leprechauns and banshees and wishing-wells. Angels, saints, even the devil himself come tripping into his conversation. To many Americans he will appear to be an irresponsible fellow; his lack of business acumen and of apparent common sense may give rise to a feeling of repugnance. However, "it is this detachment from things that go-ahead nations consider vital which explains why to some people the Irish never appear serious. Their mental attitude to life is infuriating to the materialist. He calls it laziness. But the Irish are not lazy; they are casual, indolent and metaphysical."² What lies back of this carefree attitude? We believe it is the firm and deep religious convictions of the Irish. Their lives are ruled by such spiritual considerations as the Fatherhood of God, His all-seeing Providence, His Justice and Mercy, but above all, His Love for men. These truths lie foremost in their minds, while material comfort and well-being are things of secondary importance. They do not set their hearts wholly on money and power and success in this life; what matters is eternity. Material mediocrity does not cause the flame of cheerfulness to burn any less brightly. When, as it often happens, the devout Irish meet material misfortune, there well up from their hearts these beautiful words: It is the Will of God; He is my good Father, and by this trial means to draw me closer to Himself.—To put it more clearly, religious people have something firm to fall back upon when life seems to become an insupportable burden. In the case of those who make money an end in life, it is pathetically different. Take away their god, and there is no hand left to support them when they most need it. For *true* joy or happiness consists in the pursuit and attainment of *spiritual* things. This is a fundamental Catholic principle, the truth of which stands out with startling clearness on the pages of history and in our own lives.

The practical truth of these thoughts has been abundantly

² Morton, H. V. *In Search of Ireland*. p. 84.

proved during the depression. At regular intervals following the crash in Wall Street we read of a shocking number of suicides committed in all ranks of society, by bankers, students at universities, and humble job-holders. How explain them? The most fundamental reason is that men live and act in the direction of an ultimate end.³ If this ultimate end is anything less than God and is suddenly swept away, men of the irreligious type have nothing to fall back upon for support, no, not even God! The men who consciously stake their all on some material thing are only acting logically in raising a lethal hand against themselves in times of great adversity. Why should anyone bear suffering,—what natural motive is strong enough to keep the desire of life within him,—if there is no God, no immortality, no hereafter wherein man will be rewarded or punished according to his works. Throughout the ages the thought of a just God Who has declared: "Thou shalt not kill," has been the one deterrent unfortunate man has recognized and obeyed. The important lesson to draw from these suicides is that material things which are external to man can never satisfy him in his search for happiness. Happiness depends upon something higher, something spiritual; to be happiness at all it must spring from within; and it is our claim that interior happiness is the mark of the religious man and the Catholic.

Who was the first to say religion meant gloom? It is a question we cannot answer, but we can consider how unfair the insinuation. Who has not heard that Catholics are a mournful people, ever shaking over the thought of Hell and weeping over their Friday fish! Only a Catholic can appreciate the absurdity of the statement. The truth is that the Catholic religion alone provides man with a workable philosophy of a happy life. It teaches man to see in all things the will of God; it points out as transitory the things the world values highly, such as fame, money, or success; it emphasizes the goodness of all creation; it emphasizes man's dignity and importance in the universe, and so on. Not a single note of pessimism or despair.⁴ No other church can offer the comfort and strength the Catholic Church dispenses to the suffering, the disillusioned and the bereaved. As Dr. Sheen said so forcibly in a recent radio address, where

³ *Summa Theol.* I-II, q. 1, a. 4.

⁴ Johnston, Lucian, *The Legend of Gloom*, *passim*.

would God be, where would Christ be, how could He bless, and console, and absolve,—without the Catholic Church?

It is very interesting and most instructive to examine momentarily a few moderns who have pronounced judgment upon religion as a kill-joy, a hoax, a fake. Heading the list is Clarence Darrow, the "gloomy dean of atheism." What does he think of life? We hear him at an interview with newspaper reporters in New York saying that life is rather intriguing but very tiresome. It is a very crazy world. He thinks civilization is hardly worth the trouble of saving. Furthermore, and this perhaps will explain the "cheerful" tone of his remarks, he is a great admirer of the prophet of pessimism, Schopenhauer. Well, a single look at Darrow is almost enough to convince one that if religion is a gloomy thing, irreligion is something far worse. However, the list of modern "thinkers" who apparently believe happiness consists in being unhappy is far from being exhausted. The literary works flowing from the pens of talented men like O'Neill, Dreiser, and Mencken are shot through with cynicism, hopelessness, despair and pessimism. Are we really to believe that these men, thinking and writing as they do, enjoy life? It seems more probable they do nothing of the kind; unless, that is, they write one thing and do another,—by no means a new idea.

How unattractive and repulsive atheists appear when contrasted with saints. It is a noteworthy fact that any biography of a saint is also the story of a merry man. Picture Saint Dominic, a delightful conversationalist, pleasant companion, and so habitually joyful that the sight of him sent the spirits of the Friars bounding upwards. By no effort of the mind can we associate sadness and pessimism with Francis of Assisi, the composer of an exultant Canticle to the Sun and the preacher to birds and beasts. We have it on excellent authority that Saint Catherine of Siena often broke out into the merriest of laughter, and that the sight of her was a tonic to her friends. Francis de Sales, Philip Neri and a host of others come down to us as light-hearted, holy men. All of them detested sadness and despair because of their baneful results in the hearts of men, and in this they were but imitating Jesus Christ Himself. He deliberately censured the dismal fasting of the Jews. "But thou when thou fastest, anoint thy head." He would have all devotional exercises done in gladness of heart, with a pure and joyful acceptance of God and of His fatherly will. Jesus took His

share unaffectedly and without embarrassment in the little joys that day brought after day. He went to dinner (upon invitation) even though His enemies in their malice would call Him therefore a "glutton and a wine-bibber."⁵ He attended banquets,⁶ and the setting of many of His parables is that of the festive board.⁷ He worked His first miracle at a wedding feast, and passed several days at the homes of His friends, Martha, Simon and others.

"Away then with Nietzsche's supposition, that Jesus never laughed. How is it possible that He should not Himself have known a deep and pure joy, who was preaching the glad gospel of the Father, and who in all joy and sorrow recognized God's infinite power and goodness?"⁸

"The Blessed Mother laughed at stories the child Christ brought home to her, because a kindly laugh is one of the best gifts of God, and why should she, who was full of grace, not have that gift?"⁹ It has been thus in the Church from the days of the martyrs who went singing to their death to our own day, wherein our fathers and mothers tread the difficult path of life with a smile oft on their faces, with peace oftener in their hearts. Religion, far from fostering gloom, creates laughter. We must be careful here lest we make too sweeping a claim. We do not mean to imply that any Catholic goes through life insensible to pain and suffering, for these things must be encountered by everyone who seeks to follow Christ. "Into each heart some rain must fall." But "trouble is nothing unless it sets one whining or snarling; and the evil then is not the trouble, but the whining or snarling."¹⁰ Good Catholics are like soldiers who consider themselves honored in proportion as their task is the more difficult. Someday the end of trial will come, and a real reward. Until then they heal their wounds with laughter, which is God's medicine.

With all this in mind, it is still possible for popular authors to stigmatize religion as a kill-joy and wet blanket. Religion, it is true, strictly forbids many things in which men seek happiness, such as sexual excess, drunkenness, dishonesty and the

⁵ Adam, Dr. Karl, *Christ Our Brother*, pp. 10-11.

⁶ *Mark*, xiv, 3; *Luke*, vii, 36.

⁷ *Luke*, xv, 22; xii, 19.

⁸ Adam, Dr. Karl, *Ibid.* p. 12.

⁹ O'Malley, Dr. Austin, *Happiness*. (Article in *Pax* 1924, p. 125)

¹⁰ O'Malley, Dr. Austin, *Ibid.*

like. These things are forbidden primarily because they are sinful, and wise old Mother Church realizes well that all such sins, in spite of their glitter and powerful attraction, bring in the end, not the happiness they promise so extravagantly, but rather sadness, disillusionment, despair. Sins like these, moreover, are unworthy of man, who is the crowning work of God in the world. Now undeniably, each of these sins gives a certain amount of pleasure; but it is the pleasure of an intoxicant,—brief, fleeting, followed by a depressing reaction. Physical pleasure, emphasizing only one side of man's nature, destroys the harmony and perfect order that should exist between his soul and body, and which always accompanies true happiness. Experience has shown repeatedly that a man lives a fuller, more productive, more peaceful and pleasant life when he follows the restraining laws of religion, which are based upon the will of God and right reason, than he does by yielding to the subtle allurements of a fallen nature.

Finally, the most impressive evidence for the fact that the Catholic religion is one that encourages men to smile, is the existence of many things that could only have risen from cheerful Catholic minds. First of all there is the Catholic outlook. An irreligious man is like a small boy who has been given a rubber ball with the understanding that if he loses it or spoils it, he will never get another. Instead of playing with it, he will be afraid to bounce it and consequently will not enjoy it as it might be enjoyed. On the other hand, the Catholic who is cheerful even in poverty may be likened to a child who has been given a rubber ball, with this difference,—he plays with it, enjoys it immensely; then suddenly, tragically, he loses it. But he quickly dries his tears because he knows there are other toys and much better ones awaiting him. In a word, the Catholic regards this world's goods as of secondary importance. Should he lose them all, he has still another and better world, the world of unchangeable spiritual things, awaiting him. Again, Catholics were responsible for an economic system in the Middle Ages that was a model of equity and fairness. The guilds at bottom were thoroughly Christian and as thoroughly sound. Thirdly, the Church herself is never wholly sad, never wholly bereft of serene, confident hope. The Mass itself from one end of the year to the other invariably expresses joy. The psalms which the priest reads every day are unique in literature for their unsurpassed

expression of beautiful truths, profound trust in God, gratitude, hope, love, the unshakeable serenity of the children of God. Catholic liturgy, Catholic literature, Catholic music and Catholic art are breathtaking in their beauty, invigorating in their freshness and purity, captivating because they are inspired by God and draw men back to Him. Always in Catholicism there is something positive,—something to grasp!

Is it remarkable then that Sir Thomas More, having lived a full Catholic life amid a Catholic culture which his brilliant mind could well appreciate, was able to be saintly in his death but never solemn? The words he uttered when sentence of death was passed on him were significant and give us an unforgettable picture of him. “. . . I verily trust and shall therefore right heartily pray that, though your lordships have here in earth been judges to my condemnation, *we may yet hereafter in heaven all merrily meet together* to everlasting salvation.”¹¹

¹¹ Hollis, Christopher, *Thomas More*, p. 237.

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TIN GODS

REGINALD COFFEY, O.P.



BEFORE the throne of the eternal Father stood Lucifer, chief of the Seraphim, the paragon of angels, God's greatest creation. Enraptured by his own surpassing excellence, an excellence which was exceeded only by that of God Himself, the chief of the angels, blinded by pride, forgot for the moment the infinite gap dividing creature and Creator and hurled his defiance at the majesty of the Godhead.

"I will not serve," he roared, "I, I will be God. At my command I have countless angels, almost half thy court, angels not from the lower orders alone but Potentates, Powers, Thrones and Dominations, a goodly number from each of the nine choirs. Me they serve. Me they adore. I, I will be God."

In answer to Lucifer's challenge God created hell and into it cast the rebel chieftain and his legions. Thus was the greatest, the most perfect of God's creatures punished for serving strange gods. For Lucifer adored himself as God, and since every concept of God carries with it the idea of sacrifice Lucifer sacrificed to that god of his mind his own eternal happiness.

To fill up the vacancy made in the scheme of creation by the fall of the angels, God created man. He made man, indeed, to His own image and likeness, but He made him a little less than the angels, possibly to give him less temptation to becoming enamoured of his own beauty to the extent that he would set himself up as a god. But here, too, God met with defiance. The same God-like faculties of intelligence and free will, which had been the undoing of Lucifer and the renegade angels, became a snare for man also. Man, too, would be God and to compass this end he ate of the forbidden fruit. In order to punish man for his disobedience, God cast him out of Paradise and humbled his pride by depriving him of the gift of original justice. And thus did man, in setting himself up as a God, pay to that God a great sacrifice.

After man's expulsion from Paradise, he remained for a time a worshipper of the one true God. But little by little, as the race spread, the concept of that God dimmed and became perverted. Man could not forget God, because the fact of God's existence was stamped

too deeply upon his consciousness; but he could and did falsify Him. Gods were multiplied until there was a god for every effect of God and a god for man's every passion and appetite both good and bad. In a word, man deified man. Love, lust, war and intemperance were all gods in the persons of Hymen, Venus, Mars and Bacchus, and to these gods, man, following his nature, sacrificed; sacrificed life in some form. To some gods he sacrificed plant life, to some animal life, to some human life. The more gross was the concept of God, the more monstrous was the sacrifice. For although Ceres and Bacchus demanded only grain and grapes, and Jove, a bull, Moloch demanded babies, and Mithras, men. There is no fact in the history of mankind that stands out more prominently than this: *man must have a god and to this god he must sacrifice life.*

Christ came to restore man's perspective and to return him to the worship of the true God. He came to take mankind from the pedestal to which man had raised it. The pedestal in the course of time had sunk so deeply into the muck and mire on which it rested, that the idol itself had become fouled to the extent that smeared almost beyond recognition were the features of a god, features it truly possessed. Christ raised fallen mankind, cleansed it with His blood and placed it on a new pedestal, a pedestal based on solid rock, high upon the hill of Calvary—mankind united to the divinity on the pedestal of the Cross.

By placing humanity on the Cross, Christ gave mankind its true position, a position between heaven and earth; above the earth of which man is master and above the other creatures of earth in comparison to which man is a god, but below the heavens and the God of the heavens Who is man's Lord, Master and Maker to Whom alone man owes worship and sacrifice. There on the Cross Christ gave mankind its true orientation, making the supreme sacrifice to God, by offering up Himself, the God-Man.

For ages after the lesson of Calvary, men, awed by the magnitude of the Sacrifice, the dignity of the Victim and the magnificence of the Priest Who offered it, treasured His words in their hearts. They repelled the temptation to deify human nature and lower the dignity of man by elevating him to a false godship. Men, because they had a strong faith in what the great High Priest had said and done, realized that man's true and only dignity derived from the fact that man was ordained to God, and that human nature had already been deified in the Incarnation. But as time passed and Calvary drew farther and farther into the haze of time, the memory of the God-

Man's sacrifice became less poignant in the minds of men. Man once more began to lower his eyes from the heavens and look about him for some idol to adore. Once again humanity was enthroned and incensed as a sort of minor god, but the Church's hold on the world was still too strong for the allowance of latria and sacrifice to the idol, and in the end the perversely humanistic tendencies of the Renaissance were conquered. But man never returned to his true position, because the seed of corruption had been sown and the way paved for a return to paganism and for the second fall of man which came when Martin Luther, anointed follower of the great High Priest, an alter Christus, re-echoed Satan's "Non serviam." The Renaissance had made a few gestures towards the gods of the pagans but the revolt of Luther was Christendom's first start on a real journey back to paganism, a journey which has been completed by the modern successors of Luther. Luther drove his caravan down the broad road to Rome, the pagan Rome of Nero and Tiberius, but he stopped midway, pitched his tent and sent up his idol—humanity, which he falsely labeled "Christ." His disciples of our day have merely chiseled off the false title of the idol, have given it its true name—man, and have completed the trip in high-speed motors.

Since Luther's time the cult of humanity has flourished vigorously. Its dogmas have for the most part developed rapidly. Under the tutelage of "Science" it has emerged from the fog of self-deception into the penetrating light of truth, for, whereas humanist Luther thought he was a Christian, the modern humanists know that they are pagans. In this respect they have advanced. But in another way they are far behind him, for Luther knew that he worshipped some God while the moderns deny the existence of any God. They deny God with their lips but their hearts, their very natures deny their denial. They say that God is a myth, yet they worship this myth, incense it and offer it sacrifice. They prostrate themselves before their idol, kiss its cold clay feet and adore it as fervently and in as many forms as the pagans of old and adored it—the god, Humanity. They think themselves super-intelligent animals; they are in reality sub-intelligent men. For animals do not worship, cannot worship God; the modern pagans do, but the God they worship is as monstrous and crude as any worshipped by savage man in the darkest ages of the world. And yet they say they have no God!

They are polytheists. They worship their deity under different forms. Let us examine the cults paid a few of the more savage of the modern gods to ascertain whether or no they fulfil the require-

ments necessary for true worship. Like Venus, Bacchus and Mars who were the same god, Humanity, under different aspects, so these gods of the moderns are the same god, Humanity, in different forms. For practical purposes we will personify them, a religious development not yet reached by the modern pagans, and for little or no reason we will tag them thus: Mammon, Moloch and Mollitia. In compliance with the rules of etiquette, we will first turn our attention to the lady and consider the beauteous goddess, Mollitia.

The slaves of Mollitia like the rest of the modern pagans profess disbelief in God and religion. They call their religion a philosophy, which they have named hedonism, and the end of their religion is happiness. But in this cult happiness and sensual pleasure are synonymous, and so they place their last end in sensual delectation. This false worship is a true religion in that it satisfies all the necessary requirements, even the requirement of sacrifice. Its sacrifice is life—human life, in an occult rite called birth-control. This cult had its rise among the self-styled intellectuals who have thrown over the One True God, but in our day its poison is spreading somewhat among the true believers; for, like the Israelites of old, the worshippers of the true God find their lower natures strongly attracted by the base gods of their neighbors.

The second deity, Moloch, is a rude and remorseless idol whose hungry maw is ever open to receive into his flaming vitals more and yet more life. His modern followers, disclaiming all religion, call this cult likewise a philosophy—imperialism. This too is a true religion whose end is happiness, happiness in an earthly heaven. Its god is the state to which all things are ordained as to a last end. Unlike the Christians, who hold that the state was made for man, these idolaters proclaim that man was made for the state, and to the state man must be sacrificed,—sacrificed in the rites proper to this religion, eugenic sterilization and euthanasia, and in the rite it shares with the cult of Mollitia, birth-control. But in great festive seasons the slaves of Moloch consider wholesale slaughter of unbelievers the only sacrifice worthy of their god. The worship of Moloch is by far the most pernicious of the neo-pagan sects. Its cult is spread in a greater or lesser degree to every corner of the world, even to our own fair land. There is no need to expatiate on the effects of this worship. They are evident and he who runs may read. Just turn your eyes to bloodstained Mexico, to Germany, or, if you can endure the horror of the sight, to Russia where the steam engine, symbol of Moloch's might, has been raised for the adoration of the rabble. There we see

countless thousands kneeling in the crimson dawn of fire and blood on a crimson, blood-soaked soil, forced to do homage to the senseless idol, a veritable *Deus ex machina*. And Moloch grins, his hideous mouth agape for more blood.

The third god, Mammon, is the most loathsome of the three, for he lacks the robustness of Moloch and the surface beauty of Mollitia. He is a gross, pot-bellied, toad of an idol and possibly the most dangerous of all, for it is by way of his cult that men are led to the other two. He was the only one of the pagan gods important enough to provoke anathema from Christ Himself. This idol is the true golden calf to whose worship, men, even in Christian times, were fain to turn; but in those days the Church, like Moses, was always able to break the idol and prevent the dissemination of his cult. He is the oldest of the gods of the moderns, since open adoration of Mammon coincides with the inception of Protestantism. His cult, too, is a true religion, the end of which is wealth. To him also is sacrificed life. The holocaust which we know as the World War was a joint sacrifice offered by their adorers to Mammon and Moloch, and was one of the many mass sacrifices offered in honor of this ugly idol.

These, then, are the gods of the Godless: Mammon, Moloch and Mollitia—Pleasure, Power and Pelf. They are indeed gods, not mere abstractions, their cult a religion, not a mere philosophy. They are the deifications of humanity and human passions, as false gods always are, a confusion of the cause with the effects.

And so the western world stands today divided into two camps. It is not divided into the Godly and the Godless as some would have it, for both camps are of necessity worshippers of God. The division is rather between Christian and pagan, the worshippers of one God and the worshippers of many. Each camp puts forward its own solution to the troubles of the world. The false humanists say their philosophy (they call it a philosophy) is for the improvement of life and the elevation of man. Theirs is a paradox beyond logic. They would improve life by destroying it, as is witnessed by the doctrines of birth-control, eugenic sterilization, euthanasia and lawful suicide which they promulgate; a new style of improvement. Such an irrational system of thought cannot be called a philosophy. Such a perversion of human reason, rather, can not be called a system of thought. Theirs is not a philosophy; it is a religion, a religion that perverts reason as surely as did any of the old pagan cults of which St. Paul speaks in his Epistle to the Romans: "And because they liked not to have God in their knowledge, God delivered

them up to a reprobate sense, to do those things which are not convenient." This, then is Neo-Paganism and this the panacea it offers: Improve life by destroying it.

The other solution is that offered by the Catholic Church, the solution which was given to her by Christ Himself Who came into this world for the express purpose of offering such a solution. "I am come," said He, "that they may have life, and may have it more abundantly." One road leads to Tyre and Sidon, the other leads to Jerusalem; one leads to the pagan Hades, the other to the Heaven of the Christians. May the world give ear to the warning of the Church. May it hearken to her voice as she cries out by right of her divinely authorized magisterium, or from a human standpoint, by right of her position as the oldest extant teacher of human wisdom; may it hearken to her as she cries with the inspired voice and note of awful lamentation of the Hebrew prophets: "Jerusalem, Jerusalem, convertere ad Dominum Deum tuum."

STATE AID FOR CATHOLIC SCHOOLS

FIDELIS ANDERSON, O.P.



A few weeks ago Jim Allen went into a restaurant and ordered a fifty-cent table d'hote dinner which included pie or ice cream. When the time came for dessert Jim was not in the mood for pie or ice cream so he ordered a charlotte russe priced at ten cents. A bill for sixty cents was presented to him and he paid it uncomplainingly, even as you and I.

A discussion of the justice or injustice of the extra charge would be out of place here. The story is presented merely as an example of examples given by some to bolster up their thesis that if Catholics want Catholic schools instead of public schools for their children, they should bear the financial burden of their support.

Applied to the case of Catholic education the example does more than limp; it staggers and falls to the ground. Perhaps its most evident weakness lies in the disparity between a charlotte russe and education. The choice of a certain kind of dessert is in itself a morally indifferent act; the choice of a particular kind of education is not. For education has great spiritual and moral ramifications which bring it necessarily and immediately within the domain of conscience. Jim's choice of a charlotte russe may have been due to mere whim or fancy; a Catholic's choice of education is a matter of conscience.

Jim asked the restaurateur to furnish him with something over and above what was furnished to other purchasers of the fifty-cent dinner. Catholics are not asking for something over and above what is provided for other taxpayers by the civil authorities. This is an important point, to be kept well in mind. We do not ask the State to subsidize our religion nor to bear the expense of the religious training imparted in our schools. All we ask is that the States help to finance Catholic training in the secular branches of learning. We make our plea, not as members of the Catholic Church, but as Catholic citizens.

Our plea is especially urgent at this time because in almost every State additional taxes for the support of the public schools are being imposed, or at least proposed. These taxes constitute

a heavy burden to be born in large measure by Catholic parents who have already carried for many long years the double financial burden of public taxes for education and of the support of Catholic schools.

Far from submitting willingly to the imposition of such a heavy load upon their already overburdened shoulders, Catholics look to the civil power to relieve the serious financial plight of Catholic schools. To what political body shall they turn? Most school districts find their own educational programs hampered by lack of funds. State or Federal aid is the only solution. Of the two, State aid seems to be preferable. According to Rev. Dr. George Johnson¹ and others, Federal aid without Federal control would lead to waste and accomplish very little good, and Federal interference is objectionable from many angles and potentially very obnoxious. Still, there are educators of the first rank who hold that objectionable Federal interference would in all probability be declared unconstitutional.

In "A Statement on the Present Crisis" issued in 1933 the Bishops of the Administrative Committee of the National Catholic Welfare Conference said: "Propagandists and school lobbyists have not a sense of fairness to Catholic schools . . . They are reluctant to give them due recognition or even that measure of justice which in every other matter the American sense of fairness demands." The complaint is entirely justified. Not only the magisterium of the Church, but a natural sense of justice as well, teaches that rewards and benefits should be shared in by all who share in the burdens imposed by the civil power. If, then, Catholics pay taxes for educational purposes, they should participate in the benefits accruing from those taxes.

To the quite obvious objection that Catholics share equally with others the right to the use of the public schools, we may give a twofold answer. First: the civil authorities in most places are unable to meet the expenses that would be involved in educating the children now in Catholic schools were those schools to close their doors. Secondly, Catholic parents cannot conscientiously approve for their children schools in which religion is ignored and the subjects in the curriculum are taught from a purely secular viewpoint.

That any education provided by the civil power should be in

¹ *Federal Aid to Education in the Emergency*. Also, *Catholic Action*, September, 1934.

harmony with the consciences of its citizens may be seen from the necessary relations between the family and civil society. The family does not exist for the civic group, but the civic group exists for the family, which enjoys a priority of time and of nature. The proper function of the civic group is to help the family to the attainment of its high purposes, while protecting the prior rights of the family and offering means and opportunities for their exercise.

Civil society has rights in educational matters "in virtue of the authority which it possesses to promote the common temporal welfare, which is precisely the purpose of its existence."² But it must not infringe nor encroach upon the rights of the family. These rights, inherent in the parents and derived directly from the law of nature, are primary and inalienable, just as is the concomitant duty of providing for the physical, material and spiritual well-being of their offspring. This point need not be labored here. Those who deny it either have no children or else contradict themselves in practice in the intimacies of family life. The recognition by the masses of this primacy of familial right and duty has undoubtedly been an important factor in keeping public education predominantly a local affair rather than a State enterprise.

Nowhere do we find a better statement of the civil power's rights and duties in education than the one given by the reigning Sovereign Pontiff:

"Education cannot pertain to civil society in the same way in which it pertains to the Church and to the family, but in a different way, corresponding to its own particular end and object. . . . In the first place it pertains to the State, in view of the common good, to promote in various ways the education and instruction of youth. It should begin by encouraging and assisting, of its own accord, the initiative and activity of the Church and the family, whose successes in this field have been clearly demonstrated by history and experience. It should moreover supplement their work whenever this falls short of what is necessary, even by means of its own schools and institutions. . . . The State can exact and take measures to secure that all its citizens have the necessary knowledge of their civic and political duties, and a certain degree of physical, intellectual and moral culture, which, considering the conditions of our times, is really necessary for the common good. However it is clear that in all these ways of promoting education and instruction, both public and private, the State should respect the inherent rights of the Church and of the family concerning Christian education."³

² Encyclical Letter of Pope Pius XI on Christian Education of Youth, 1929.

³ *Op. cit.*

Archbishop McNicholas says: "Parents are the vicars of God in the education of their children. The State when it assumes the responsibility of teaching is only the deputy of the parent. The erroneous idea, therefore, that parents have in the education of their children only such rights as the State chooses to grant them should be dispelled. . . . The responsibility of parents for the body of their child is acknowledged by all. But the responsibility extends likewise to its mind, for they are parents of the whole child—mind and body."⁴ His Excellency's words are thoroughly in accord with those of the United States Supreme Court: "The child is not the mere creature of the State; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional duties."⁵

Catholic schools do not, then, exist merely through the favor or toleration of the State. In sending their children to them parents are doing all that the State may justly demand in regard to education. The highest court of the land has so declared, in these words:

"The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public teachers only."⁶

Since parents who send their children to Catholic schools fulfil the compulsory education laws, why should they not participate in funds disbursed by the civil power for educational purposes? They should not be penalized in the exercise of a right granted to them by God and recognized by the Constitution of the United States. Yet, besides supporting the Catholic schools they are obliged to pay taxes for the support of a school system which they cannot conscientiously use and in which the per capita cost is much higher than in their own institutions of learning.

Unwillingness to grant public funds to our schools is due in some measure to the idea that religious instruction in the school is contrary to American principles. The entertainment of this idea bespeaks a woful ignorance of our history. A look backward to our forefathers will afford ample evidence of its falsity. Throughout the colonial period and indeed until long after the Revolution the schools of our land were donomina-

⁴ Quoted in *Catholic Action*, September, 1934.

⁵ Decision in the Oregon School Case, 1925.

⁶ Loc. cit.

tional or "confessional." The belief so firmly held to by the founders of our nation, that education cannot rightly be divorced from religion, was reaffirmed in the Northwest Ordinance of 1787: "*Religion, morality and knowledge, being essential to good government and the happiness of mankind, schools and means of education shall be encouraged.*" The public school system is celebrating its centennial this year. Catholics failed to see why the introduction of the "non-sectarian" school should involve the discontinuance of allotments of public funds for their schools. That there were many, even among public officials, who shared their view is evident from the Lowell, Poughkeepsie and Faribault experiments and other such arrangements for the conduct of Catholic schools on a semi-public basis.

The States spend enormous sums for education not only in State universities but also in public elementary and secondary schools within their borders. In twenty-four States, 19% or more of the money necessary to maintain these schools comes from the State; the average percentage is 29.8. Additional figures will no doubt be of interest. Delaware pays 87.9% of public school expenses; Alabama, 40.8%; Mississippi, 33.5%; Washington, 28.9%; New York, 27.6%; Michigan, 18.2%; Pennsylvania, 13.9%. In 1930 New York paid to local school districts \$88,490,000; California, \$26,028,000; Pennsylvania, \$23,092,000; Texas, \$22,029,000; New Jersey, \$20,956,000; Michigan, \$19,697,000.⁷

The basis for computation of the amounts to be given to each school district differs in the various States. In this connection it is interesting, to say the least, to note that in some States local authorities receive for the maintenance of the public schools sums figured on the number of children of school age in the district, regardless of the attendance or non-attendance of these children at the public schools.⁸ The Catholic school authorities get nothing.

Why should the State contribute to the education of the 400 children in Squeedunk and the 2000 children in Ooskywoosky, and ignore in its disbursements the needs and rights of thousands of Catholic children? Should the State be more interested in local school systems as such than in large groups of potential citizens?

⁷ From *Ohio Schools*, quoted in *School and Society*, Nov. 26, 1932.

⁸ James E. Cummings in *Report of the Thirtieth Annual Meeting of the National Catholic Educational Association*, 1933, (p. 433). Also in "Taxes and Our Schools," *Columbia*, September, 1933.

Many of the State laws regarding educational institutions must be observed by our schools as well as by the public schools. We have no objection to that. But it does seem only fair that the State help us, as it helps them, to meet the expenses involved in meeting the requirements it lays down.

Our early legislators considered the fostering and encouragement of religious schools by the State a sound public policy. A return to their idea is fully warranted inasmuch as the results of four generations of public school education have fallen immeasurably short of its advocates' expectations. That old catch-word, "If you open a school, you close a prison," has not been verified in the case of the public schools. Lack of religious instruction in them has been deplored by such noteworthy secular educators as Professors Eliot, James, Hadley and Butler. In his latest annual report as president of Columbia University, Dr. Butler refers to the ignorance of religion among students as "a serious state of affairs" and urges the reintroduction of religion as a subject-matter of education.⁹

Whether State aid is proposed as an emergency measure or as a permanent arrangement many difficulties will be encountered. We will meet not only with much ignorance and prejudice, but also with State constitutional prohibitions against the granting of such aid. In every State the constitution provides that State support be not given to any school in which religious instruction is given or in which the teachers are clothed in religious garb.

These obstacles are not insuperable. Enlightened public sentiment has always been a strong factor in our internal public policies. Catholics constitute roughly one-sixth of the population of this country. And we may draw encouragement from facts recorded by Bishop Alter:

"The Lutheran people and the Seventh Day Adventists have both conducted parish schools of their own. They share the same convictions as the Catholic people in regard to the necessity of making religion an essential part of the school curriculum. . . . All the Christian and Jewish groups however have recognized since the foundation of this Republic that good citizenship depends upon three things, namely, religion, morality and education. They have recognized furthermore that these three are one and inseparable. . . . For all religious minded people the present situation is very unsatisfactory. . . . The same privileges which we seek now under the new State legislation are sought not merely for ourselves but for all religious groups in the State."¹⁰

⁹ Rev. James M. Gillis, C.S.P., *One More President Sees the Light*, N. C. W. C. Press Feature, January, 1935.

State aid for "confessional" schools is not impracticable. Germany, Canada, England and other countries have made legal provisions for their support. Bishop Alter tells of one arrangement in Canada:

"Throughout the Province of Ontario there are Catholic separate schools which by the law of 1863 are recognized as State schools with full right to have their own religious teachers and their own religious instruction in the curriculum. The Catholic minority of Ontario pays its school taxes through the tax collectors of city or township into a fund out of which the Catholic schools are maintained. It may even determine the rate of taxation according to the needs of its own schools. The government makes an annual appropriation to these Catholic separate schools as well as to the public schools. The separate Catholic schools are centrally administered by the Dean of Education at Toronto, but are locally administered by a Board of Trustees elected by the Catholics of the respective school districts. This Board of Catholic Trustees is fully empowered to negotiate loans for the erection of buildings, engage and dismiss teachers, choose its own text books, and in general conduct the affairs of the schools with complete liberty as long as the professional requirements of a standard education are satisfactorily met."¹¹

This arrangement, under which taxpayers designate which schools they wish to support, is not ideal. Just now the Catholics are fighting, successfully, for a larger share of the taxes paid by large corporations whose Boards of Directors are made up of Catholics and non-Catholics. But the plan has many features worthy of consideration in the drafting of any monetary arrangements between Catholic school authorities and State governments. It excludes objectionable State interference which some prominent Catholic individuals and groups in this country fear will be the outcome of State aid.

Reasonable, just and conformable to American principles is the step we ask our State governments to take. We seek a New Deal, a square deal. We entertain no rancor or bitterness over past or present injustice. We know that we will receive compensation from the inexhaustible treasury of the Supreme Legislator for all the sacrifices we have made for Catholic education.

¹⁰ *State Support for Religious Free Schools*, by the Most Rev. Karl J. Alter, Bishop of Toledo. Confer also His Excellency's article in the *Catholic Educational Review* for February, 1935.

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RESTORATION—HOW?

JOHN THOMAS FORD, O.P.



OME time ago, in fact nearly two thousand years ago, a man named Paul wrote a long letter to some friends and co-workers in the city of Corinth. Those were times full of trouble and Paul was afflicted with more than his share of it. Yet in his zeal for the welfare of his friends he had little thought for self-commiseration. Briefly he describes conditions: "In all things we suffer tribulation but we are not distressed; we are straitened but we are not destitute."¹ Could the workingman of our own time, splendid and courageous as he is, find better words to describe his condition, to voice the hope that sometime his state will improve?

We too live in troubled times. We need but look to see on every hand disorganization, failure and an almost complete collapse of those very institutions we ourselves have been building and striving to perfect. If our efforts to secure material well-being had brought results commensurate with the energy expended, we should indeed have times of plenty. Instead we have widespread poverty and want. We should have a complete and intelligent control over those creatures of our genius, machines. Instead, the machine, in a very real sense, is the "master of its maker." We should have order, contentment, peace. Actually we find confusion, unrest and strife.

Why have we failed so miserably in our attempt to make good use of the things God gave us? Why this grossly unfair distribution of the world's goods? Why the constant warfare between worker and employer, employer and investor, investor and government? The more frequently these questions are asked, the more numerous are the causes assigned. We hear them everywhere: free trade—excessive tariff—over-production—unwise planning in production—faulty credit system—too many laws—not enough laws; their superficiality well nigh exceeds their multiplicity. Heaven help the patient, the diagnosis of whose case is similar to the "experts'" diagnosis of our present day social maladies. He may well decide to lay himself down and die.

There must be a more radical cause of this disorder than those commonly adduced. There *is* a more radical cause and we take the

¹ II. Cor. iv, 8.

word "radical" in its primary sense of "pertaining to the root"; that is, there is a *fundamental* cause. A principle in use among thinkers for centuries may be summed up in this fashion: whatever is found in an effect must be found also, in some manner, in that which produced the effect. Thus in a good landscape painting there is present a certain balance and proportion. These qualities are nothing more than effects of a well-ordered plan in the artist's mind during the production of his work. But in the problem with which we are here concerned this relation of cause to effect is even more evident than in the illustration. What precisely is the radical defect in our social order? Briefly,—an almost total lack of any spiritual dominion in material affairs! The fundamental cause of this defect therefore is the failure to subordinate the material order to the spiritual, an inordinate insistence upon and absorption with material progress without proper recognition of the spiritual values involved. This is no superficial attribution. Here is the weakness of our social system traced not to one or another of its fruits but to its very roots. President Roosevelt indicates his recognition of a spiritual deficiency when he says: "The people of America are turning as never before to those permanent values that are not limited to the physical objectives of life."

We have stated that the fundamental cause of our present social disorder is the failure to subordinate the material order to the spiritual. At first sight this statement may seem to be vague and purely theoretical. On the contrary, it is the expression of a most conspicuous fact. During the establishment of our present economic order the doctrines of Materialism and Rationalism had a far-reaching influence. Consequently, our present system was influenced in its formation by these principles which were utterly alien to the true moral law and to true Christian teaching on social justice. Belief in life after death was either rejected or ignored. Quite logically, therefore, there arose a materialistic idea which regarded temporal advantages and material prosperity as the final end of all effort.

But let us return to the letter which the workingman Paul wrote to his coworkers in Corinth. The contents of this letter are not confined to Paul's complaint. As we read we perceive a strong man's faith in his power with the help of God to conquer and to bring order out of disorder. As Paul had his hope, so too has the workingman of today the hope to bring justice, social and economic, into a world which no longer recognizes the very meaning of the word justice!

Just as in the assignment of the cause of the present disorder we had to discard many superficial explanations, so also in seeking a remedy we must reject those restoratives, which, while they may give new life to some of the fruit, are impotent to cure the disease of the plant at its root. Neglect the infection in the root, the source of strength and growth, and the tree will never bear healthy and abundant fruit. Curtailment of production—creation of an increased demand—revaluation of currency—stringent financial regulation,—all these and the other stock proposals are inadequate since they are not directed at the source of the trouble. It cannot be repeated too emphatically that the disease is of a spiritual nature. Therefore the remedy must be likewise spiritual. The material progress has been made; the spiritual advance must now overtake its truant subject and proceed to exercise its natural dominion.

Where are we to find the true solution? Certainly it must come from a spiritual source but that source must be true. In fact the deterioration in our appreciation of true values, that is, failure to subordinate an inferior order to its superior, was due in a large measure to the falsity of a certain spiritual standard which had attained a considerable acceptance. We refer to a tenet proposed by a religious group whose outlook was distorted by a misunderstanding of the doctrine concerning predestination: an abundance of material goods is a sign of spiritual progress; to be blessed with plenty is to be the recipient of a real benediction, is to be numbered among the elect of God. The consequences of such a doctrine are obvious. It is, therefore, necessary that we search diligently for a *true* spiritual solution. Again, where is it to be found? The Catholic Church which makes the astounding claim that she possesses the one God-given truth ought to have something to offer. She has! Is her solution sound in principle? Is it practical? The remedy proposed by the Catholic Church is a radical one, sound, reasonable and eminently practical.

Since our doctrine on social justice is more reasonable it will be well to begin where reason dictates, namely, with a few general notions which are concerned with the very foundations of our social structure.

Man is a creature composed of body and soul and is destined for an eternal existence. But before he can begin that eternal life with God, he must live his life here on earth in a satisfactory manner. By his very nature he can best do that, not alone, but in the company of other men,—in society. As St. Thomas expresses it: "For every man needs first the divine assistance secondly even human assistance

since man is naturally a social animal."² In this community life certain relations obtain between him and the other individuals of the group, between the individual and society as a whole. Without losing his identity as a person, he must take an equal interest in his own good and the good of the community. The purpose of his life, although it assumes an added function, a social character, still retains its ordination to the one end of personal sanctification. For what other purpose does social life serve but to assure the "exterior tranquillity so necessary to contemplation"? In St. Thomas we find a development of this idea: "So that, properly considered, all the activities of human life seem to be in the service of those who contemplate the truth."³ The better to insure this material welfare, man must have constant dealings with his fellow men. Work, play and prayer, all are done better in common. In primitive society these contacts were of a simple character; in time they became more and more complex until we now have a labyrinth of business, political and social relationships.

Here then is the basis for the sensible and efficacious remedy proposed by the Catholic Church and embodied in the Encyclical Letter "Quadregesimo Anno" of the present pope, Pius XI.

To start again with man's very nature, the right to possess land, chattel or the fruits of his labor is a natural right, staunchly upheld by the Church. Provision is also made in the Church's plan for the right to increase one's possessions to that degree where a goodly measure of comfort and security is had. For as St. Thomas explains: "Material goods are necessary as instruments to the external acts of virtue."⁴ These material goods are necessary not for a chosen few but for *everyone*,—necessary not for their own sake but only as a means to help man in fulfilling his own destiny. We have here an excellent example of the Church's recognition of the true and proper order of values. At least in practice our present economic system makes the assumption that industry exists for the sake of money. This is a direct inversion of the true economic doctrine that money exists for industry and trade. The Church in her valuation assigns to money its proper role, namely, a *medium of exchange* to feed industry not to stifle it. Likewise on the relation of wealth to the individual the Church has a very definite stand which is succinctly ex-

² *Summa Theol.* II-II q. 129, a. 6, ad 3.

³ *Summa contra Gentiles*, iii, 37.

⁴ *Summa Theol.* II-II q. 134, a. 3, ad 4.

pressed in these Thomistic principles: "A man's social state should be measured by his service to the commonwealth; a man's state in life is not determined by his wealth but his wealth should be determined by his service to society."⁵

With this right to acquire an equitable share of the world's goods there is a corresponding duty that "wealth superfluous to a man's state in life should be distributed." In other words: "The temporal goods which God grants us are ours as to ownership. But as to the use of them they belong not to us alone but to those whom we are able to help out of what we have over and above our needs."⁶ Closely linked with this obligation man has others,—to further his own spiritual progress, to provide a true Christian home for his family and to secure a Christian education for his children. In addition, he occupies an important place in society. Therefore, he must take an active part in securing the material and spiritual welfare of his country.

Here then *in principle* is the solution of our present social problem based on the proper subordination of the entire material order to the spiritual realm. Will the principles thus offered, if reduced to practice, bridge the distance between our material progress and our spiritual lethargy? Yes! The workingman of today, like Paul, is troubled but he is not distressed in spirit; he is not destitute of all hope for the future. He seeks eagerly for "a way out." By the formation of guilds composed, not of workers banded against employers, but of workers and employers alike; by the establishment of credit unions; by the formation of study groups among workingmen and among employers; and by divers other means we must show the American workingman the practicality, the efficacy of "our way."

Now as in every crisis in the past twenty centuries, the Catholic Church has something to offer. Hers is a radical reform, correct in principle and in application. With the acceptance of her prescribed principles, order will arise out of disorder, true social justice will replace the gross injustice of society as we know it. With renewed hope we will be able to say with the workingman Paul, "We are not distressed, we are not destitute."

⁵ *Irish Rosary*, Jan. 1935, p. 5.

⁶ *Summa Theol.* II-II q. 32, a. 5, ad. 2.

CHURCH WITHOUT CHRIST?

BERNARD SHERIDAN, O.P.



IN 1799, Pius VI, his body worn out by the treatment to which he had been subjected but his spirit alive with righteous indignation, shut out from his sight the latest scene of persecution come to enkindle anew the spirit of Catholicism. He died, away from Rome, a prisoner of arrogant Napoleon. And men were heard to whisper: "This is the last Pope; Catholicism is dead. The French Revolution, ushering in a new era of reason and light for mankind, has killed the old superstition."

The Catholic Church thrives on persecution. Indeed, the ages of conflict compose the most illustrious pages of her history, as witness the humble beginnings of mother Church when no less than ten violent scourges drove her and her infant brood into the very bowels of the earth. The darkest days have seen the lamp of faith burning more brightly, while the young Church grew strong on the blood of martyrs.

But why all this opposition? Christ Himself gives us the reason. "If the world hate you, know ye that it hath hated me before you. The servant is not greater than his master. If they have persecuted Me, they will also persecute you."¹ And again: "They will put you out of the synagogues: yea, the hour cometh that whosoever killeth you will think that he doth a service to God."² Christ, then, is the object of all these attacks, and His Church, precisely because she is His Church, must suffer persecution even as He. She cannot be overthrown because her roots are buried deep in unending truth—the truth that Jesus Christ is God. A wave of persecution, sometimes long, sometimes short, may presage victory for the enemies of the Church but in the end they must ever go down to ignominious defeat because He Who founded the Church and continues to direct her is divine. It is a wonderful paradox that the Catholic Church suffers persecution and gains unfailing victory for one and the

¹ *John*, xv, 18-20.

² *John*, xvi, 2.

same reason, namely, because Christ and His Church are one. They suffer as one, triumph as one, *live* as one!

The apparent defeat of Pius VI, therefore, is not something new. Recall another scene laid many, many years before. Certain Jewish rulers had witnessed the death of Jesus and had seen Him buried. Said they: "This is the end. All is over with Him." And so they hoped! But in vain, for when His followers came to the sepulchre on that first Easter morn they faced the angel's question: "Why seek you the living with the dead? He is not here, but is risen."³

The pregnant thought of Cardinal Newman, so beautifully expressed and so utterly true, comes to us at this point. His Eminence wrote: "She (the Church) shall be always worsted in the warfare with Protestantism; ever unhorsed and disarmed, ever running away, ever prostrated, ever smashed and pounded, ever dying, ever dead; and *the only wonder is that she has to be killed so often*, and the life so often to be trodden out of her, and her priests and doctors to be so often put down, and her monks and nuns to be exposed so often, and such vast sums to be subscribed by Protestants, and such great societies to be kept up, and such millions of tracts to be written, and such persecuting Acts to be passed in Parliament, in order thoroughly and once for all, and for the very last time, and for ever and ever, to annihilate her once more."⁴

Just what is the relation of Jesus Christ to His Church? This question brings us face to face with the beautiful and, we venture to say, little-understood doctrine of the Mystical Body of Christ. We shall now proceed to present a few reflections on this central point of Christian life.

The sin of Adam closed heaven and it was not to be opened again until satisfaction had been made to an offended God. This work of love and self-abasement was undertaken by none other than Jesus Christ Himself, the Son of God, Who alone could make an adequate atonement. This He did by taking human flesh, becoming like to man in all things, sin alone excepted. Christ had the glory of His Father in view and this attitude motivated all His actions. His sole purpose on earth was to lead men to salvation and for this end He founded His Church, ratifying that foundation by His passion and death. This saving

³ Luke, xxiv, 5-6.

⁴ *Present Position of Catholics in England*. Lecture I.

act of Christ wrought man's Redemption. St. Gregory of Nyssa, in a striking passage, describes the Incarnation of the Son of God as "producing contraries by contraries: by death, life; by dishonor, glory; by sin, righteousness; by a curse, blessing; by weakness, power. The invisible is made manifest in the flesh, He redeems captives, Himself the Purchaser and Himself the Price."⁵

The mystery of Christ's Incarnation and man's Redemption is inseparably bound up with the mystery of His Church. The Church is the extension of the Incarnation and Redemption. Christ died for all men of all time but the merits which He acquired have to be applied. This He does through the Church by means of which He prolongs Himself through time and space. Other great doctors there have been who live today in the minds of men by their teaching and example. But Christ has gone to the limit in perpetuating Himself for all time. Christ is more than a mere memory; He is a *reality*; He *lives* with men today!

That Christ was divine is amply proved by His miracles, above all by His Resurrection. It cannot reasonably be maintained that Christ merely *participated* in divine powers, for to no man is it given of his own power to light and extinguish the spark of life. It is a work proper to God alone and not even His Immaculate Mother Mary was excused from this universal law of nature. Being Master of life and death, Jesus Christ proved Himself to be God.

It follows, then, that the Church which He established is divine—divine by reason of its origin and the guidance it receives from Him Who said: "Behold I am with you all days, even to the consummation of the world."⁶ But Christ ascended into heaven forty days after He rose from the tomb, not to come again except in great power and majesty—as Judge. Christ is now in heaven. How, then, is He with the Church on earth? Putting aside for the moment His Eucharistic Presence on our altars, we say that He is here in a new Body which He took from humanity, His creature, even as He took His physical Body from His Virgin Mother. This new Body is not His physical Body, for that is in heaven; rather is it a social Body. *His new Body is His Church of which He Himself is the Head and*

⁵ *Homily on the Canticle of Canticles.*

⁶ *Matt. xxviii, 20.*

the faithful the members. Christ and the members of His Body are not united by a union merely of their minds and hearts; no, the union is of a far more intimate character. The bond of unity is the Holy Ghost Who is the Soul of the Church. In order to express this unity, entirely above the physical order, long standing usage has canonized the term *the Mystical Body of Christ*.

Now, when we speak of *mystical*, the mind is inclined to think of something nebulous, intangible and unreal. But here, where we are concerned with the doctrine of the Mystical Body of Christ, nothing could be farther from the truth. We call it *mystical* because it is supernatural; hence it is above the powers of our limited intelligence to grasp. But by no means does that argue against its reality. The Fathers of the Church, in pointing out this doctrine, chose their language designedly. The union of Christ with His members is entirely supernatural; consequently, the term *physical* would not be advisable because it might easily be inferred that the union was merely of the natural order. *Mystical*, on the contrary, signifies something that exceeds in fulness and reality, natural objects. We speak of the Sacrifice of the Mass, for example, as the same as that of the Cross. At the same time, we know that Christ died but once in a real and bloody manner; in the Mass He offers Himself in a *mystical* manner. Yet who will say that the Mass is not a real and true sacrifice?

No one was better acquainted with the intense reality of the Mystical Body than St. Paul who, in his miraculous conversion, was taught it by Jesus Himself. "And as he (Paul) went on his journey, it came to pass that he drew nigh to Damascus. And suddenly a light from heaven shined round about him. And falling on the ground, he heard a voice saying to him: Saul, Saul, why persecutest thou me? Who said: Who art thou, Lord? And He: I am Jesus whom thou persecutest."¹ When the foot is stepped on, it is the tongue, the head, that speaks in pain or resentment. Paul had been persecuting the Christians and by so doing had struck at Jesus the Head. And Jesus spoke in defense of His own. St. Paul is the foremost exponent of the doctrine of the Mystical Body of Christ, and the Fathers and Doctors, particularly St. Augustine, are assiduous in following his terminology. The Evangelists too give it a prominent place

¹ Acts, ix, 3-5.

in their history of Christ. It is one of the doctrines that clearly stands forth in all of the New Testament.

St. Thomas Aquinas was a devout disciple of St. Augustine and he was thoroughly familiar with St. Paul and St. John, on both of whom he commented in detail. In the building of his whole theological structure, St. Thomas took great care never to lose sight of this cardinal point of Catholic dogma. It is the enthusiastic opinion of Abbé Anger that St. Thomas' most finished work, the *Summa Theologica*, which represents the crystallization of his more mature thought, is built around one central idea, namely, the Mystical Body of Christ. At any rate, throughout the third part, where he treats of Christ, one finds no end of references to this intimate union of Christ and His Church.

Sacred Scripture speaks of this doctrine under various comparisons and symbols. The words of our Lord: "I am the vine; you the branches,"⁸ clearly shows the direct dependence of the human branches, the faithful, on Him. If they are to grow and bear fruit, they must draw strength from Him the true Vine. The figures of the building and its foundation, and of the bridegroom and his spouse are drawn to bring out the selfsame doctrine in different lights. But the comparison with the human body is the one most easily grasped. It is the favorite analogy of St. Paul and, following him, St. Thomas writes: "As the whole Church is termed one Mystical Body from its likeness to the natural body of man, which has its diverse acts because of the diversity of its members, so likewise Christ is called the Head of the Church from a likeness with the human head."⁹ A body must have a head, a soul and members. If the head or soul is lacking, the body ceases to live; missing one or more of its members, which it should have, it is abnormal.

Christ is the center of unity. He alone rules the Church, for two or more heads would indicate a monstrosity. What, then, of St. Peter and his successors? That is not difficult to explain and St. Thomas does it in a few succinct words. "The interior influence of grace is from none other than Christ Himself Whose humanity, because it is joined to His divinity, has the power of justifying. But the influence on the members of the Church as far as the external government is concerned can be given to others. It is in this sense that others can be called

⁸ John, xv, 5.

⁹ *Summa Theol.*, III, q. 8, a. 1.

the heads of the Church, but not in the same way as Christ."¹⁰ The Pope is, of course, but the *Vicar* of Jesus Christ. Since Christ has ascended into heaven, there must of necessity be some *visible* head to direct the external workings of the Church. This function is discharged by the hierarchy of the Church—the Pope and bishops together with the pastors under their direction. The office was committed to Peter with the charge: "Feed my lambs; feed my sheep."¹¹ Peter's choice as Vicar of Christ followed upon his threefold avowal of love for the Master, a pledge corresponding, and giving the lie, to his previous triple denial.

The Church is not only an invisible kingdom but also a *visible* society. It is of the very nature of the Church that it be capable of being seen by all men. At this point the Catholic Church parts company with Protestantism. According to Protestant theology, the Church is essentially an invisible society only, for the Church of Christ exists only in its sanctified members and these are guided directly by God. Faith alone suffices; there is no need for the ministry of the Church, no need for any priesthood to come between Christ and the soul. But the Catholic concept never did maintain that the Church intervened, that is, acted as a barrier, between Christ and the soul. How could it? The Church in a sense is Christ!

Christ understood human nature so very well. Humanity was His creature and, having embraced that very humanity to effect its own salvation and restoration to the friendship of the Father, He saw fit to lead men to the invisible gifts of grace and glory through the instrumentality of another of His creatures. And so He gave to His Church seven sacraments, sensible signs producing grace in the souls of men. These are the channels by which the merits of His passion and death are poured forth to flood the soul—a lava of Redemption. "Baptism is a sacrament of the death and passion of Our Lord inasmuch as by it, man, through the power of Christ's passion, is regenerated in Christ. The Eucharist is a sacrament of the passion of Christ, inasmuch as by it man is perfected in a union with Christ Who has suffered."¹² The ministers of the Church administer these sources of divine help on the authority of Christ the Head. The very first of these sacraments, Baptism, is absolutely necessary

¹⁰ *Summa Theol.*, III, q. 8, a. 6.

¹¹ *John*, xxi, 15-17.

¹² *Summa Theol.*, III, q. 73, a. 3, ad 3.

for entrance into the Church and, consequently, into eternal life. With the reception of Baptism, man is incorporated into the Mystical Body, the wellspring of grace is let loose from the Head, and the soul of man is vivified anew. This is what it means to be redeemed, to be a Christian, "for in one Spirit were we all baptized into one body."¹³

It is the Sacrament of the Altar, though, that brings us to the life of the Mystical Body. This is the divinely conceived plan by which Christ communicates this unifying life to His members. Here it is that we find the pulsating heart of Christ Himself. True, all the sacraments give grace but the Holy Eucharist gives the very Author of grace. Just as the physical body must have food to restore its lost energy and to preserve it in being, so also the cravings of the Mystical Body for spiritual nourishment must be satisfied. "It is clear that we are obligated to partake of the Holy Eucharist, not only by virtue of a commandment of the Church, but by the precept of Christ Himself."¹⁴ The Angelic Doctor supports this teaching by Christ's own words to His followers when first He broke bread with them the night before He died: "Do this for a commemoration of Me."¹⁵ Christ's gift of Himself to His creatures to be their spiritual refection is so staggering a reality in its import that mere man could never have conceived of it and only God could have effected it. The Eucharist "recalls the passion of Christ, fills the mind with grace and gives us a pledge of future glory."¹⁶ No symbol is more eloquent of the joy of the life hereafter. It embraces the Object of our eternal happiness, and even here below gives Him to us for our enjoyment. Truly can Christ's mystical members cry out with St. Paul: "I live, now not I, but Christ liveth in me."¹⁷

The doctrine of the Mystical Body of Christ forms the groundwork for the Catholic teaching on the Communion of Saints. This dogma is concerned with the mutual relationship which exists between the living and the dead. The faithful on earth, the blessed in heaven and the souls in purgatory are all integral parts of Christ's Mystical Body. He is Head of the faithful on earth, commonly known as the Church Militant, for

¹³ *I Cor.*, xii, 13.

¹⁴ *Summa Theol.*, III, q. 80, a. 11.

¹⁵ *Luke*, xxii, 19.

¹⁶ St. Thomas, *Office of the Blessed Sacrament*.

¹⁷ *Gal.* ii, 20.

He is sharing His own divine life with them by constantly pouring upon them the grace of His sacraments. He is the Head of the Church Suffering in purgatory by preserving in each member the supernatural life of grace. Finally, He is Head of the Church Triumphant, the Saints in heaven, by bestowing on them the happiness of the vision of God. This life of grace infused into the soul by the Holy Ghost is shared in by all the faithful, living and dead, making them one communion, one fellowship, intimately and really united with Him Who is the Head of this Communion of Saints. "If one member suffer anything, all the members suffer with it; or if one member glory, all the members rejoice with it."¹⁸

What may we conclude from these few, very brief considerations on the Mystical Body of Christ? It is a vast subject and we have but scratched the surface. What we have tried to do is to indicate the stupendous importance of this mighty truth. What, then, is our practical conclusion? It is this. *Without Christ there can be no Church.* Without the Vine, the branches wither; without the Corner Stone, the building falls; without the Bridegroom, the spouse languishes; without the Head, the body dies. Men seek long life and happiness. Both are to be found in Christ and He is with His Church. The true solution for the problem of human happiness is to be found in the acceptance of Truth. The members of Christ's Mystical Body have much for which to be thankful, for He feeds them with this very Truth which is Himself. Is it not strange, though, how many rise so frequently from the table of Truth, and it never occurs to them to say grace?

¹⁸ *I Cor.*, xii, 26.

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✠ BROTHER GABRIEL ROBERT, O.P. ✠



IN the sudden death of Brother Gabriel Robert, O.P., which occurred on January 11, St. Joseph's province sustained the loss of a living example of suffering patiently endured and of devotedness to duty. Brother Gabriel had been ill but a short time, and, although he had undergone a serious operation, he was thought to be recovering when called to his reward.

Brother Gabriel was born at Fall River, Mass., October 3, 1897. He was the son of Peter and Lucy Normandin Robert, and at baptism was given the name of Clarence Peter. His education was received at Rumford grammar school, Rumford, R.I. and at East Providence High School, East Providence, R.I. Although a victim of infantile paralysis from early youth, Brother Gabriel never allowed his physical infirmity to overcome his naturally cheerful disposition.

Conscious of His Divine Master's call to embrace the religious state, Clarence Robert applied to the Very Rev. William D. Noon, O.P., president of Providence College, for admission into the Dominican Order as a lay brother, and at Father Noon's request he remained at Providence College for a time before beginning his postulancy. During this period he gave unmistakable signs of a religious vocation and was accepted by the Dominican Provincial, the Very Reverend Raymond Meagher, O.P., as a lay brother postulant.

Brother Gabriel's period of postulancy and novitiate were spent at the Dominican House of Studies, Washington, D.C., and on August 4, 1923, he pronounced his religious profession. At the House of Studies, he displayed considerable talent in the discharge of his various duties, and by his straightforward manliness, the simplicity and charm of his character and his truly religious spirit, he won the love and admiration of all his religious brethren.

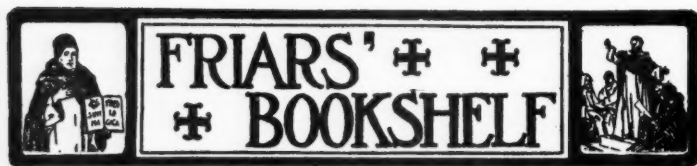
In February 1931, Brother Gabriel was assigned by the Very Rev. T. S. McDermott, O.P., to the National Holy Name headquarters, New York City. It was while faithfully discharging his duties at this responsible post that God's summons was revealed to him.

The funeral obsequies were held January 14, at the Church of St. Vincent Ferrer's, New York City. The Rev. Edward Hughes, O.P., celebrated the Solemn Requiem Mass, assisted by the Rev. W. G. Moran, O.P., as deacon and the Rev. Dominic Dolan, O.P., as subdeacon. The funeral oration was preached by the Rev. Thomas F. Conlon, O.P., National Director of the Holy Name Society. The large gathering of religious and laity which practically filled the great Gothic edifice was a visible manifestation of the regard in which Brother Gabriel was held by all who knew him. Interment was made at the Dominican plot in Calvary Cemetery, New York City.

Dominicana extends its most sincere condolence to Brother Gabriel's father and sisters.

May he rest in peace!

—J.J.McD.



The Great Design—Order and Progress in Nature. Edited by Frances Mason. 324 pp. The Macmillan Company, New York. \$2.50.

From its very beginning the history of thought is the history of the attempts of man to answer the three fundamental questions of life: viz., *what? whence? and whither?* What is man? Whence did he come? Whither is he going? What is the universe? What is man's purpose? The philosopher has busied himself with all these questions, but the scientist has heretofore limited himself to the first—*what?* Science has performed a wondrous work—a work that makes the whole human race its debtor. Now the scientist is turning to the next question—*whence?* He knows a great deal about nature—startling things—things that have caused him to go beyond the limits of his particular field into the realm of philosophy which is general and ultimate. He becomes either a Platonist in seeking the skies, or an Aristotelian in seeking the commonplace.

In *The Great Design* fourteen eminent scientists endeavor to answer the question 'whence' by narrating the findings of science in their own fields, and then formulating a conclusion derived from their study. They strive to see in the works of nature the presence of *order, design, and intelligence.* Some of these gentlemen, however, go to extremes. Some attribute the order to nature itself; others attribute the design to God, but in such a way that the universe is God—Panthéism. The explanation of scientific phenomena in the essays makes highly interesting reading, and will do much to clarify the hazy notions some of us have in this respect. We can not agree with the conclusions of the authors; nevertheless we can not attempt any refutation in this review. We shall merely point out the good qualities and the faults in a few of the essays, without further comment.

Behold the Stars by Robert Grant Aitken of the Lick Observatory, leaves us with the thought expressed by Father McNabb, O.P., when he quotes St. John Chrysostom, who glancing at the starlit heavens remarked: "If that is the floor, imagine the roof." Professor Crowther in an interesting chapter on radiation sees in it "the fundamental stuff of which the universe is made"—an enlightening

discussion of this rather difficult and poorly understood subject. In *The Universe as a Whole* Professor Eve gives a summary of the development of our universe. In the intelligence and soul of man he sees the highest development known in the universe. To him the ideal view of this world is that it is "a training grounds for immortal spirits." His conclusion is particularly good. Willis Baily in *The Earth as the Home of Man* treats of the growth of the earth as the abode of our form of life. He argues for the existence of an universal intelligence, a small portion of which man has acquired the ability to reflect. *The Oneness and Uniqueness of Life* by Ernest William MacBride is a rather long chapter on the adaptability of living matter to its environment—an adaptability given to it by the Creator. Professor M. Metcalf in the *Intelligent Plan in Nature* has a distinctly Pantheistic outlook. To him there is no fundamental distinction between the natural and the supernatural order, and man is completely and entirely natural. Sir Oliver Lodge in *Design and Purpose in the Universe* expresses his firm belief in creation, and is equally certain that it is useless to examine the object created to find the reason for its existence. He therefore is not hesitant to attribute the marks of intelligence he sees about him to what he calls "a distant Mind or Logos." *The Mystery of Nature* by Sir Francis Younghusband explains that the author is certain that intelligence and will existed and operated long before the earth began its course. He realizes that we have not learned everything, but for him the goal of knowledge is solving the mystery of nature for its own sake. Doctor Hans Dreisch in *The Breakdown of Materialism* is an ardent foe of Materialism. While he admits that he can not find design in the single events of organic nature, he does see it in the complete field of organic life. Plan and design are clearly seen in the works of men which have their foundation in the mind or soul of man.

The book deserves deep consideration as an expression of the thought of representative scientists. May their studies lead them to the understanding of the mind of the Psalmist when he says: "Praise the Lord. For He spoke, and they were made; He commanded, and they were created." *Ps. CXLVIII:5* W.A.S.

Modern Thomistic Philosophy. Vol. I. *The Philosophy of Nature.* By R. P. Phillips, D.D., M.A. xiv-346 pp. Burns, Oates & Washbourne, Ltd., London. Price 9/1.

Students of scholastic philosophy will heartily welcome this volume of the learned Dr Phillips which casts its net widely over the

entire range of Thomistic Cosmology and Psychology. Those unacquainted with our philosophy will lose patience and justly criticize the pedantic treatment. When will the popularizers of scholastic philosophy be convinced that they must either use terminology people will understand or else provide a suitable lexicon of scholastic terms! Otherwise an obstacle is placed in the path of those who are willing to investigate but become blinded by expressions they do not understand or falsely interpret. The author himself confesses that there are many gaps left in the treatment of some of the most important features of Thomistic philosophy of nature. Is the goal of Thomistic thought kept before the reader? *Cui bono* as far as the uninitiated are concerned? Is this the heart of Thomas' teaching? Do Thomists really hold such conclusions on such scanty evidence? These and similar questions come to mind while reading this work. In all fairness, however, it must be stated that whatever Thomistic thought is portrayed is done faithfully and concisely.

Do not expect too much from the word *Modern* in the title. Truly we are given significant glimpses of some modern problems and told that Thomistic principles can be applied to these problems. But this prediction has been repeated in the past with tantalizing regularity. Are Thomistic writers in the English language such intellectual misers that they insist on keeping these applications to themselves and refuse to communicate their thought to others? We exclude from this criticism the author's treatment of substantial change which is excellently exposed from a modern standpoint. Indeed all can afford to read his explanation of *proximate and previous dispositions* required in substantial change. The Thomistic view maintaining that chemical and physical elements do not retain precisely their own nature in the mixture but constitute a new entity, with a nature of its own, is rigidly adhered to by Dr. Phillips. *Place, Space, Time* and the *Continuum* receive a scholarly handling for the scholastic reader.

The second part of this volume deals with Psychology. *Vegetative, sensitive and rational life* together with an excellent chapter on *sense knowledge* and the *nature of the intellect* are exposed in sound Thomistic fashion. There is evident a notable clarity of interpretation hitherto wanting in English manuals. This section closes with a sane interpretation of *Transformism*, stating the Catholic philosopher's position clearly and accurately.

The few peccadillos found from time to time do not rob this work of its great value for those interested in philosophy. The blurb

quotes a Dominican and a Jesuit both bestowing high encomium on this presentation in English. True enough its format closely resembles that of Hugon's work in Latin, even at times to the closest detail, but for a work in English we sincerely recommend it to our readers. Eagerly do we look forward to Volume II dealing with Thomistic Metaphysics and we trust Dr. Phillips will include an Index and a Bibliography, both of which are missing in the present volume.

J.R.S.

Through Space and Time. By Sir James Jeans, M.A., D.Sc., Sc.D., LL.D., F.R.S. 224 pp. 53 illustrations. The Macmillan Company, New York. \$3.00.

In the present volume Professor Jeans has made available to a wider audience the lectures which he delivered at the Royal Institution Christmas a year ago. It is perhaps the most popular work that has come from the prolific pen of this well-known physicist. It is certainly the most lucid and elementary.

In the first chapter there is a description of the constitution of the earth as known from seismological records, petrology and the findings of structural geology. Then follows a study of the history of this planet as it is revealed by paleozoology and paleontology. In this section there are several plates depicting prehistoric animals as they have been reconstructed from fossil remains. At times the description is so vivid that the unwary reader may take as fact much that is speculative. The second chapter presents to us a considerable part of the present knowledge of the trophosphere and stratosphere as gathered from spectrological investigations, radio work, balloon ascensions and meteorology. The next six chapters are devoted to astronomy. The reader accompanies Sir James Jeans on an imaginary journey through space and time, visiting in turn each of our neighbors in the solar system, then beyond to the stars and nebulae.

Throughout the book the author deals with the abstruse truths and theories of geology, astronomy and modern physics; yet so simply and so well is all expressed by clever analogies and apt comparisons that the volume may be read with pleasure and profit by the ordinary reader. Those who are moderately versed in astronomy and modern physics will not fail to enjoy this vivid non-technical story of the universe. The selection and condensation of data from each of the sciences upon which the author had to draw to make his story complete has been cleverly done. The narrative has been written with the charming touch that has so fascinated his readers in

the past. At times, however, Sir James Jeans' vivid, active scientific imagination has led him beyond the scientific hypotheses that are now the vogue. But the consummate grace with which the author has so brilliantly and fascinatingly told this awesome story of gigantic whirling masses of matter well compensates for any slight departure in detail. C.McG.

Poetic Experience. By Thomas Gilby, O.P. 109 pp. Sheed & Ward, New York. \$1.00.

Poetic Experience is thirteenth in the series 'Essays in Order.' Anent the title, we venture the surmise that it may prove misleading. The author seems to have sensed this possibility; hence he frequently employs the term 'aesthetic' the better to convey the impression which he is aiming to produce. As a rule poetry denotes but one mode of expression in the mind of the ordinary individual. He is unfamiliar with its diverse ramifications and apt to become confused upon the point at issue when confronted with any variations of the word. The use of a fitting synonym is well chosen by Thomas Gilby.

'Aesthetic experience' is a certain something peculiar to the individual and, perhaps, does not assume identical proportions in any two subjects. Abstracting from factual, conceptual and sense knowledge, though not entirely exclusive of them, in one intensified act it holds the entire personality enthralled beyond expression. Is it perhaps a function of memory; is it the faculty to appreciate a situation; or is it the power to grasp as a whole and to possess intimately, though not perfectly, almost the very essence of a thing through an immediate recognition and without resort to principles and conclusions? Is it a sort of instinct above reason encompassing things which seemingly have no bearing upon life as a whole? Aesthetic experience comprises all of these, but it is not immune from the ordinary. It is enthralled by the vast expanse of the sea, but it is not too ethereal to be enraptured by the light in the eyes of a friend.

We do not doubt the existence of such experience, but just what constitutes its metaphysical essence is a problem not easy of solution. Thomas Gilby has given us a clue to the lines along which its solution may be sought. Admitting the fact, he proceeds to give a plausible explanation based for the most part upon philosophical and theological principles of the Thomistic system. The judgment on his success depends upon the value which the individual places upon the numerous citations with which the author gives stability to his theory.

A.M.V.

Cromwell. By Hilaire Belloc. 356 pp. J. B. Lippincott Company, Philadelphia. \$4.00.

Readers who remember Hilaire Belloc's sympathetic appreciation in *Marie Antoinette* and his courageous proposal of a new slant on the Little Emperor in his *Napoleon* will find both characteristics blended in his portrayal of Oliver Cromwell.

What kind of man was Cromwell is the question that Belloc sets before himself,—not as he has come down to us in the misleading and misinterpreting lines of history, but as he really appeared in his own day. Belloc takes us back to see the youth growing up in luxury and being affected from his early days by the gloom and depression of Calvinism. Later as one of the Elect he was filled with the driving power of that election against the dark enemies of Jehovah, especially the Catholic Church. As village squire or member of Parliament he is never conspicuous but during the civil war Cromwell began to discover, at forty-three years of age, his own unique talent for calvary formation. It was this genius of his which was to eventuate finally in his command of the army. Events appear before us through Cromwell's eyes, such as the planned killing of his King, the terrible massacres in his invasion of the land of the Irish (Catholics), and lastly his reluctant assumption of power as dictator and his impotence in using that power. Death soon relieved him, tired and worn out as he was, of his distasteful and bewildering burden. It is a clear portraiture of Cromwell the man and the soldier which rises from these absorbing pages.

The book is a choice of the English Book Guild. H.M.G.

Mediaeval Religion and Other Essays. By Christopher Dawson. 195 pp. Sheed & Ward Inc., New York, N. Y. \$2.00.

The first four essays on *Religion and Mediaeval Culture* are the Forword Lectures delivered by the author at the University of Liverpool in the early part of 1934. The last two essays, *The Origin of the Romantic Tradition* and *The Vision of Piers Plowman*, are reprints respectively from the *Criterion* of January 1932 and from the volume, *The English Way*. The essays are written in the fine English of which Dawson is a master. Lectures 3 and 4, *Religion and Mediaeval Science* and *Religion and Mediaeval Literature*, are excellent treatments of their subjects. The last essay of the work, *The Vision of Piers Plowman* is a fine appreciation of this remarkable poem. Though we cannot expect in a series of lectures or in a collection of essays the unity and detailed treatment possible in a more

formal work, yet the essays in the present book give indication of the author's erudition and deep insight into the currents and events of mediaeval history. The author has succeeded to a great extent in pointing out the great landmarks and the prime religious tendencies in that complex period known as the Middle Ages. To appreciate properly this small work, one must bring to its perusal a fund of mediaeval lore, great in extent and deep in understanding.

Two dollars seems too high a price for this book. It contains only 195 pages, and it lacks those aids which increase the value of any book—indices, detailed table of contents, and bibliography. The few footnotes scattered through the book supply to some extent the absence in bibliography.

A.M.H.

The Protestant Reformation in Great Britain. By Joseph Clayton, F. R. Hist. S. xvi-252 pp. The Bruce Publishing Company, Milwaukee. \$2.00.

One would hardly believe that a subject of such vast proportions could be covered completely in one volume of this size. Mr. Clayton has not only treated of the Reformation in Great Britain in a thorough manner, but he has composed a work excellent in other respects. The volume is acceptable to both Protestants and Catholics. Its chief characteristic is its sympathy towards the principals. The author has attempted to give a charitable interpretation whenever possible to the motives which inspired the chief actors of this tremendous historical event.

The usual sordidness of the lives of the principles is omitted, but Mr. Clayton's character descriptions do not suffer thereby in the least. The reader is not burdened with a wealth of historical detail. What happened is told in a very simple manner. The principals are brought forward, their actions are interpreted in the light of their character, the good or evil resulting from those actions is presented, and the responsibility is placed.

J.P.M.

Thomas More. By Christopher Hollis. 256 pp. The Bruce Publishing Company, Milwaukee. (*Religion and Culture Series*) \$2.25.

There is scarcely a more interesting character in the history of England than the subject of this book. Thomas More, scholar, author, statesman, humanist and martyr has been the inspiration for many a pen. His life is always interesting. He carried out his duties as Chancellor of the Realm with a cheerfulness and efficiency which history has never forgotten, but he did not permit them to supersede his love for his family, which he preferred to the formality

of Henry VIII's court. Mr. Hollis qualifies as the biographer of merry Thomas More by reason of his own sense of humor. He has given greater consideration to More's literary achievements than is ordinarily the case. More than five pages of careful references to works from which passages have been quoted and a handy index increase the value of this book. Well might the men of today who are madly seeking for peace and happiness imitate this "wise and kindly father, a saintly but never solemn Christian, a trustworthy statesman, a loyal friend, and above all, a man of courage whose high sense of right and justice eventually led him to die a martyr's death." M.N.

Don John of Austria. By Margaret Yeo. 345 pp. Sheed and Ward, New York. \$2.50.

Despite her characteristically feminine propensity to descriptive detail, Margaret Yeo, in her recent book, *Don John of Austria*, has painted in glowing colors the character, life and accomplishments of the proud, ambitious son of the Emperor Charles V. Drawing on the brighter pages of this haughty, chivalrous, magnetic character's life, the authoress has created a living, likeable hero. She sings his praises in a credible, fascinating manner; she extols his virtues, accentuates his achievements and excuses or minimizes his faults. Viewed in the light of strict historical truth the book seems to fall short of being an adequate biography of the hero of Lepanto. As an historical novel which follows the data of historical documents, legend and tradition, *Don John of Austria* is a most pleasing, interesting and even instructive work, being more, we think, after the manner of a story concerning an epic hero than the biography of an historical personage. J.H.

American Jesuits. By Dr. James J. Walsh. ix-336 pp. Macmillan Co., New York. \$2.50.

Shortly after the foundation of the Order in 1534 the Jesuit Fathers started their work *ad maiorem Dei gloriam* in Spanish Florida. In his book, published on the four hundredth anniversary of the foundation, Dr. Walsh in a most readable yet historically accurate manner gives us some highlights in the crowded history of the American Jesuits from the time of their entry into this country until the present day. We are presented with the story of the achievements of many heroic Jesuits and the lives of a few noteworthy American leaders in civic affairs who were educated by and closely associated with membership of the Order. A considerable portion of the book

is devoted to an account of the work now being done by the Jesuits in mission, educational and scientific fields.

The author might have included some brief account of the foundation and early history of Jesuit schools other than the two he mentions. This undoubtedly would have given the book a more intimate appeal to the thousands of Jesuit alumni for whom the work, nevertheless, will have a very special attraction. J.T.F.

The Catholic Church in Action. By Michael Williams with the collaboration of Julia Kernan. 358 pp. The Macmillan Co., New York. \$2.50.

The opportuneness of this book can scarcely be over-emphasized. Many books have been written heretofore concerning the organic structure of the Church, but due to a superfluity of technical terms they have made difficult reading for the general lay folk. The present volume remedies this defect, supplying the people within and without the Church with a readable book, giving, as it were, 'a bird's eye view' of the Church as a whole and of its various organs through which the Church functions the world over. To attempt to treat such a vast and intricate subject within the confines of one volume is, indeed, a tribute to the ability of its author.

Logical throughout, the author starts with the center of the Church, Rome,—why Rome is the seat of the government. A short history of the Vatican and the Papacy are given. The College of Cardinals, the different Congregations, Tribunals, Commissions are all touched upon briefly. How the Church has its hand on the pulse of the world through its diplomatic corps is particularly well shown. Small wonder then that the Pope is the best-informed man in the world on both spiritual and temporal affairs.

The second section gives us a view of the Church in action throughout the world. To many Catholics this book will serve as a revelation, and to Michael Williams they owe a lasting debt of gratitude for the fifteen years of patient labor which he put into its compilation. Since Catholic Action has been so emphatically stressed by the present Pontiff, it would be well for all Catholics to read this book and see how the Church carries on its business throughout the world. K.C.S.

In Search of Mozart by Henri Gheon, translated by Alex. Dru. 366 pp. 20 illustrations. Sheed & Ward, New York. 1934. \$4.00.

M. Gheon has already given us two delightful books, one on the *Curé d' Ars* and one on the *Little Flower*, but in the present work so

much more space has been allotted to the form and analysis of Mozartian music that it will hold little interest for those unacquainted with musical notation. "There are so many connoisseurs of Mozart ready to maintain that his music is vain and empty that it is right to draw attention to the riches possibly, probably and certainly contained in it. This may appeal to me, that may appeal to you; there is enough for all, for a living music has within it the very stuff of life."

Mozart (1756-1792) was certainly a precocious genius, writing a concerto for piano when not five years old. He completed most of his operas before his twenty-third year. Being a child-prodigy in performance, his musician-father had him appear in Salzburg, his home, Paris, Vienna, London and Rome. Under the patronage of the Archbishop of Salzburg, for whom he was chapel-master, the demands made for his compositions did not prove too much for him. Being a genius seems to be the same as being impractical—very true in Mozart's case who was ever in financial straits. A distinction is made between a dramatic musician and a musical dramatist: Mozart, in the former class; Wagner, in the latter. There are monuments to Mozart throughout Europe; the exact site of his grave remains unknown.

Unlike many recent biographies of musicians in which their failings and vices are given far too much space, Henri Gheon's work relegates Mozart's shortcomings to a few lines and emphasizes his successes and virtues. About six-hundred works in all forms make up Mozart's repertoire. Of particular interest is the "Conclusions," which is a veritable mine of aphorisms and reflections on the teaching of Mozart. The translation is capably done.

L.S.C.

Parent and Child. An Introductory Study of Parent Education by Edgar Schmiedeler, O.S.B., S.T.D., Ph.D., and M. Rosa McDonough, Ph.D., xvi-325 pp. D. Appleton-Century Company, Inc., New York. \$2.25.

The Century Catholic College Texts introduce this latest member of its series. They are to be commended for sponsoring such an entirely satisfactory study in Parent Education. A field uncharted scientifically, indeed scarcely examined, until most recent decades, parent-child problems, old as the principals round whom they revolve, are in grave need of segregation and solution. Here is an enlightened approach, close scrutiny of the intricate problem, accompanied by sane instruction. The authors are to be praised for their lucid treatment of the matter and for their excellent bibliography which is complete and up-to-date.

Basing their thesis on the age-old teaching of the Church that 'the training of the child rests primarily with the parent, and that the home is the school of schools', the co-authors proceed logically as well as chronologically, presenting a comprehensive appreciation of child-welfare. Prenatal and infant influences, mental and physical, are catalogued, and molded to blend into the entire scheme of the child's development. The findings of eminent geneticists and nutritionists are presented throughout the work. Moral, social and religious aspects affecting the growth and full development of the child are enumerated carefully and in sufficient detail. The importance of establishing lasting, beneficial habits is firmly set down early in the book. Among the shrewdly selected chapters one finds prominent place given such pertinent topics as: *Learning, Interests, Recreation, Disciplinary Devices, Religious Education in the Home, Emotional Life, Personality of the Child.*

Although the authors are to be commended for their timely synthesis of the more recent scientific studies of child behavior, nevertheless the practicality of the book will probably be limited to college-bred parents. However, for study-clubs under competent instructors, for college and university text-book usage and, above all, for professors of Social Psychology, the work is unhesitatingly endorsed.

I.B.

The First Legion. A Drama of the Society of Jesus in Three Acts by Emmet Lavery. Samuel French, Inc., New York. \$1.50.

Emmet Lavery gives to the theatre an intensely interesting drama both intelligent and humorous. He binds audience to actor by the psychological bond of the soul's struggle for "things to be hoped for, and the evidence of things that appear not." Yes, the theme is faith. Faith is typified in the character of the young Jesuit, Father Mark Ahern, whose belief in his Church and Society is severely tried by the seemingly miraculous cure of his paralyzed confrère, Father Sierra. This extraordinary cure solves doubts suffered by Ahern's bosom friends, impetuous Father Rawleigh and moody Father Fulton, who, respectively, had sacrificed earthly love and music to join the Company of St. Ignatius. However, Father Ahern's analytical mind cannot accept the circumstances as warranting a true miracle. Added to this is the revelation, given under the seal of the confessional, by Morell, the antipathetic, agnostic physician to the Jesuits quartered at the House of St. Gregory, that the cure was effected by natural causes and foisted on the Fathers in bitter jest. Father Ahern subjected to

a purgatory of silence can not raise his voice to prevent what he sees as inevitable scandal and infamy attaching to his Church and Society. Father Dugesne, the rector, believing the miracle was wrought through Blessed Joseph Martin, founder of the House, plans to set in motion his cause for canonization. He chooses his canonist, Father Ahern, as Postulator for this cause at Rome. Father Ahern's persistent and evasive refusal bring about Father Dugesne's fatal heart-attack.

Shortly thereafter, Father Ahern is about to leave the Society, when Dr. Morell's crippled nephew, filled with faith, comes to be cured at St. Gregory's. Morell is frantic, for the boy's paralysis is impossible of natural cure. But the ways of God are unsearchable, and as Father Ahern and Dr. Morell enter the Community Room they are astounded at seeing Jimmy Magee rise and take a few staggering steps. Like the doubting Thomas, Father Ahern, repentant, drops humbly to his knees.

The dramatic tenseness of many situations is relieved by blithe, lovable Monsignor Carey with his ready wit and pointed observations.

Universities, colleges, high schools and Little Theatres need look no further for a play with an all male cast which is not only good theatre but vibrant literature.

V.F.H.

The Layman's New Testament. By Hugh Pope, O.P., S.T.M., D.S.S. xi-931 pp. Sheed and Ward, New York. \$1.50.

Modern novels, biographies and histories find a wide reading public as they leave the press today, but of late a very ancient Book which has God for its Author is receiving the intelligent attention of men. An increasing number of our moderns are eagerly seeking an answer to the question "Whom do men say that I am?" Now to seek to know Christ and yet persist in ignoring the Scriptures is a rather futile mode of procedure. Of all the Scriptures which were written for our instruction, the New Testament is most like a torch in whose dazzling light one can find a genuine portrait of the living Christ. The gospels are all Christ; they show Him to us in action; they tell us what we need to know about Him. They abound in incidents of dramatic splendor; their pages mirror loves, hates, clashes of powerful personalities, pathos, beauty. Still, their continuity is marred by many gaps in the discourses, sudden changes of thought, references to unfamiliar customs and many hard sayings.

In 1927, Father Pope published his *Layman's New Testament*, a popular edition of the Gospels and Epistles giving the text on the left hand pages, and a simple explanation on the right hand pages.

It was a remarkable work and well deserved the popularity it aroused, a popularity so enduring that a second edition of the book is now offered to the public. It differs from its predecessor in that the notes themselves have been revised and somewhat lengthened; the index has been much simplified and is unusually accurate; and before each Gospel and Epistle Father Pope has inserted a brief but enlightening introduction and synopsis.

A handy, well-done piece of work, *The Layman's New Testament* is a book that should be in the possession of every Catholic.

T.A.M.

A Bedside Book of Saints. By Aloysius Roche. 145 pp. Burns Oates & Washbourne, Ltd., 43, 44 and 45 Newgate St., E.C. 1, London, England. 3/6.

Fr. Roche has written this one hundred and forty-five page book for bedridden folk and for those whose habit it is to read themselves to sleep, but the work should have a much wider appeal. Unfortunately, too few Catholics realize that the Saints were human beings like themselves. This delightful little book succeeds in portraying their humanity, and at the same time their fundamental sanctity. Their common sense, wit, humor, cheerfulness, joys, and health are only some of the many subjects that are admirably treated.

The author in his preface modestly remarks that the saints do most of the talking. Nevertheless, he displays an intimate knowledge of their lives and a keen sense in the selection of the matter treated. In short, Fr. Roche presents a well-written and readable book.

W.G.M.

Negro Americans, What Now? By James Weldon Johnson. viii-103 pp. The Viking Press, New York. 1934. \$1.25.

This is an unusual book. Written by a Negro leader for members of his own race, it is a dispassionate exposition of the unfortunate condition of the Negro and of means to wipe out that condition. The first chapter gives an array of choices which the Negro may make. These are: an exodus to some uninhabited place, the use of violence, an alliance with Communism, isolation, or integration. The last two are the only feasible alternatives, and the author is opposed to isolation. He then discusses the forces which are available to procure the integration of the black and white races. These are: the Church, the Press, various organizations, and, finally, a super-power, which could effectively deploy these individual organizations and

which would be along the lines of the existing National Association for the Advancement of Colored People.

In the final chapter, the author's plans are outlined in more detail. Many opportunities are given to the Negro to obtain his rightful place in the American scene. He must make use of the opportunities in the fields of education, politics, business, and social intercourse. The author foresees a long struggle before the blacks are admitted to an equality with the whites. In his conclusion, he appeals to his race to preserve its spiritual integrity. He asks each Negro to make and keep the pledge which he has always endeavored to keep. This is it: "I will not allow one prejudiced person or one million or one hundred million to blight my life. I will not let prejudice or any of its attendant humiliations and injustices bear me down to spiritual defeat. My inner life is mine, and I shall defend and maintain its integrity against all the powers of hell."

If both black and white Americans could approach this problem with the same consciousness of spiritual dignity, the situation would not last much longer.

J.M.E.

The Forty Days of Musa Dagh. By Franz Werfel. The Viking Press, New York. 817 pp. \$3.00.

At the beginning of the Great War in 1914, the Turks always eager for an excuse to persecute Christians, avidly grasped the excuse war offered to grind once more under the iron heel of barbarism the much tormented Armenians. The object the Turks had in mind this time, as so often before, was the total extermination of this cursed Christian race. But this time the game was to be placed according to modern rules, for this time the young Turks held the power and they had felt the refining influence of western civilization; therefore they determined that Turkey was no longer to be the world's greatest example of uncouth barbarity. There would be no general massacre, no wholesale butchery. This extermination would be conducted along businesslike lines. The Armenians would be forced to leave their homes and migrate eastward into the Syrian desert where nature would take care of the business of destruction. The whole Armenian people with the exception of one small group living in the seven villages at the foot of Musa Dagh (Mountain of Moses) bowed their heads to the inevitable. In these villages there arose a Moses in the person of Gabriel Bagradian, a young Armenian who had lived a greater part of his life in the West. Bagradian inspired his people to die, if they must die, fighting. All his people with the exception

of four hundred Protestants followed Bagradian to the top of Musa Dagh. The Protestants followed their leader to exile and death because he, true to the teachings of Calvin with the inexorable logic of an Oriental, thought that the Armenians by offering armed resistance against the Turks were interfering with God's predestination and were therefore committing sin.

Around the historic defence of Musa Dagh by the Armenians, Franz Werfel, Prague-born Jew, has woven an enthralling tale, a tale that in spite of its length is well worth the time of any lover of literature. The book, which has been hailed by critics as an outstanding contribution to the literature of the world, is written in realistic style and contains in many passages the most vivid description to be found in contemporary writing. It is truly, to employ a much-used and ill-used blurb word, gripping. It takes the reader by means of that magic of a truly great book out of the prosaic present and makes him live and suffer with the heroes of Musa Dagh. I have called the book a realistic novel. So it is. But it is not of that school of realism that has made the word "realism" a bogey to decent-minded people. It has not the slightest savor of that realism expounded by Joyce, Dreiser and the rest. Delicate situations are handled in a delicate, decent, everyday manner and the author, unlike so many realists, persists in seeing good as well as evil in human nature. There is nothing in this realistic novel that should shock normal sensibilities. The philosophy of the book is not entirely Catholic but it contains nothing that should disturb the faith of the Catholic reader; while on the other hand (another departure from contemporary realism) the reader is made so fully aware of the author's conviction of God's all-pervading presence and His part in the working out of human destiny, that the book should be a real power for good. Geoffrey Dunlop's translation of Werfel's German is a well-executed piece of work. *The Forty Day's of Musa Dagh* is a Catholic Book-of-the-Month selection and a book that Dominicana highly recommends.

R.M.C.

Gallybird. By Sheila Kaye-Smith. 375 pp. 1934. Harper and Brothers, New York. \$2.50.

A kindly, patient, solitary, eccentric old man of fifty-six, following his conscience though it tarnished his name, treating honorably the girl he came unconsciously to love though it made him a laughing-stock—such is the hero of this tale. A weak, inexperienced old parson, thrust into the care of a large estate, drawn by youthful

experiences in black magic, trusting the man whom he thought to be his friend, doubting the girl whom he knew to be his loving wife—such is the villain of the tale. Both go by the name of Gervase Alard. The story is laid in England of King William, in a section haunted by the ghost of Galloping Kate of Superstition Corner. There is nothing great about Gervase Alard. He is the very antithesis of Kate Alard. Love crept into his life slowly. By the time it had matured, an old sin had blazed forth and the fight between love and sin is the subject of the story. It is not a book for the sentimental. Miss Kaye-Smith is a realist, with an English restraint not found in Sigrid Undset. William Douce is the abettor of the villainous side of Gervase. Louise Alard, his sister-in-law, is the abettor of his manly instincts. Most of the characters are capable of arousing only pity. Louise is really lovable. Perhaps that is because she is sanely Catholic in the midst of people lately set adrift by the Reformation.

Gallybird read after *Superstition Corner* tells its own moral. It casts new light on the problem of being Catholic and literary at the same time, without the usual offspring of sentimental slush.

J.M.E.

DIGEST OF RECENT BOOKS

In an article which shows a vast amount of research, the Rev. Charles M. Daley, O.P., gives us a fine appreciation of the "**Representations of St. Dominic in the United States**" in *Liturgical Arts*, Third-Fourth Quarter, 1934. Vol. III. No. 3-4. The first picture of St. Dominic was painted many years after his death. To establish a norm in judging representations of the Saint, Fr. Daley first presents a resumé of his life and character. In twenty-four fine illustrations St. Dominic is presented as a contemplative, a preacher, the client of our Blessed Mother, the follower of Christ in His Passion; wisely is the conclusion reached that only in a composite of them all could one obtain a true picture of St. Dominic.

THEOLOGY: However much it may be argued that an historical treatment of a philosophical question is useless because of its mere accidental connection with the question itself, yet the fact remains, that very frequently the question takes on new meanings, and is rendered easier to grasp when placed in its proper historical setting. Dr. Anton Pegis' admirable book places in its correct setting the problem of the soul. **St. Thomas and the Problem of the Soul in the Thirteenth Century** is a well-done book, and places at the disposal of the student of philosophy the evolution of the modern Thomist stand on the unity of man. However, there is one fault, the fault common to all writers on Thomistic and Scholastic philosophy,—the Scholastic terminology is adhered to so rigidly that when in the course of an argument the crucial point is reached we are confronted with a Latin phrase. For this reason, the book is for the limited public who are thoroughly acquainted with Thomism in its Latin dress. (The Institute of Mediaeval Studies, St. Michael's College, University of Toronto, Toronto 5, Canada. \$2.50.)

St. Thomas Aquinas—The Compendium Theologiae, (Part I. Tractate 2). Translated from the Latin by Ross J. Dunn, M.A. Compendiums of theology are useful in so far as they give a general view of the tract or tracts of theology in question. Their perfection depends upon the ability of the author to reveal, without obscurity, the main points of doctrine and their mutual connections. St. Thomas had this talent in an eminent degree so his Compendium is a treatise which may be used to advantage by every priest and seminarian. In the introduction the author states his purpose, "In rendering the Latin of St. Thomas into English, no effort has been made to do more than to give an intelligible translation of the text. Preoccupations of style and diction have been made to give place to as literal a rendition of the Latin as was compatible with the English idiom." He has done his task excellently. (St. Michael's College, Toronto, Canada. \$0.90.)

The Church and the World is the latest of Father Scott's Apologetical works. It contains a brief, lucid, and forceful explanation of the Catholic doctrine on subjects which are disturbing the public today. It is of particular value for first-hand information on such topics as, Birth Control, Marriage, Education, Science and several other vital questions. Our neighbors are thinking in the terms of this book so a thorough acquaintance with it will enable one to meet them on ground of their own choosing. (P. J. Kenedy and Sons, New York, paper bound \$0.25.)

In **The Victory of Christ** Dom. Anscar Vonier, O.S.B., has contributed to the English-speaking world a spiritual work worthy of note and praise. The book is a purely theological work without sentimentality, yet free from any aridity. The Holy Ghost is the Herald of Christ's victory in the sacraments, in the Mystical Body of Christ. Occasional citations from the Angelic Doctor and Pope Leo, and frequent quotations from Sacred Scripture substantiate the author's conclusions. The book is safely recommended for spiritual reading. (P. J. Kenedy and Sons, New York, \$2.00.)

BIOGRAPHY: Msgr. James Newcomb presents in his book, entitled **St. Margaret Theresa of the Sacred Heart of Jesus**, the full details of the life of Carmel's latest Saint. St. Margaret Theresa was born in 1747 and died in 1770. Although she spent five years of her very short life as a Carmelite Nun, nevertheless her entire life stands out as an example of a life spent for love of God and neighbor. (Benziger Bros., New York, \$2.00.)

Father Benson gives us this small volume, **The Judgments of Father Judge**, a life of the saintly founder of two religious institutes, The Missionary Servants of the Most Holy Trinity for men, and The Missionary Servants of the Most Blessed Trinity for women. The first two chapters tell of his work as a member of the Vincentian Mission Band. The remainder of the book pictures for the reader his zeal for souls in the outlying sections of the South. Like the founder of many a religious community before him, he was severely criticized, but he lived to see his work approved by the Holy See. (P. J. Kenedy and Sons, New York, \$1.30.)

Rose of China (Marie Therese Wang), translated from the French of Reverend E. Castel, C.M., by Reverend Basil Slegmann, O.S.B. This book has already been translated into six languages. Here is a charming biography of a twelve-year-old girl convert, who in two years traveled the difficult spiritual road to sanctity. (Benziger Bros., New York, \$1.50.)

DEVOTIONAL: The purpose of the book, **Give This Man Place**, is to arouse in the hearts of the people a strong love and devotion to St. Joseph since he is, as the author expresses it, "the saint for everybody; for sinners, for contemplatives, for the poor, for the workingman, for the dying." (The Sign Press, Union City, New Jersey. Author H. F. Blunt, LL.D., \$1.50.)

Rev. F. X. Lasance in **Holiness and Happiness** gives us another one of his spiritual gems. This little book should serve excellently for meditative purposes, being composed of countless excerpts taken from the Fathers and Saints of the Church. The book also contains reflections on the life of the Little Flower, with a novena and mass prayers in her honor. (Benziger Bros., New York. \$2.00.)

In **My Changeless Friend**, nineteenth series, Rev. Francis P. Le Buffe, S.J., has drawn a picture that should bring consolation into the lives of many people. We may have trials and difficulties of many kinds, but by dwelling on the sufferings of our Changeless Friend, our own troubles pale into insignificance. This book should help to steady many hearts which are being sorely tried today. (The Apostleship of Prayer, 515 Fordham Road, New York, \$0.30.)

Beasts and Saints is translated by Helen Waddell, with woodcuts by Robert Gibbings. The tales recorded in this rather unique book tell of the many and divers relations which existed between beasts and saints from the fourth to the twelfth centuries. The veracity of these benevolent relationships can hardly be questioned, since the sources from which they are drawn are worthy of credence. However, like nearly all translations, the book lacks a certain smoothness, but still remains very charming and refreshing to read during leisure moments of the day. (Henry Holt & Co., New York, \$2.50.)

In the **Catholic Missal Supplement** by C. J. Callan, O.P., and J. A. McHugh, O.P., Masters of Sacred Theology, the faithful will find an invaluable aid in following the Mass from day to day. The supplement contains the complete list of feasts days throughout the year and indicates the pages on which the feasts may be found in the Missal. Indulgences which may be gained during the various months of the year are also noted. (P. J. Kenedy and Sons, New York, \$0.25.)

The Saddest and Gladdest of Days by the Rev. Father Camillus, C.P., is a book intended especially for those who desire good Lenten literature. (The Sign Press, Union City, N. J., \$1.10.)

HOMILETICS: Sermon Matter for a Year. By Rev. Aloysius Roche. (P. J. Kenedy & Sons, New York. 52 Sermons, 262 pp. \$2.00. \$2.15 post-paid.) In his preface the author states: "The aim has been to offer as much matter and as little manner as possible." It is chiefly in this respect that the work should claim the attention of those interested in sermon books. Each of the fifty-two sermons contains considerable doctrine and moral exhortation, both supported by abundant authoritative and pertinent quotations. A Table of Occasions serves as a convenient guide in the use of the book.

DRAMA: Basic factors that make for artistic achievement are laid out, one by one, like so many foundation stones upon which the tyro and the tried "trouper" may build their talents, in Edward J. and Alice B. Mackay's **Elementary Principles of Acting**, their excellent revision of F. F. Mackay's *The Art of Acting*. The absolute necessity of persevering study, laborious effort and an intelligent approach to the subject are properly emphasized. Lucidly, concisely, the book teaches *what* technique is and *how* and *why* to use it. This technique should be studied not only by Thespians, but also by all public speakers. An apt quotation from the celebrated Mrs. Fiske may sum up the intrinsic value of the book: "There are no accidents of acting. . . . Genius is the unknown quality. Technique supplies the constant for the problem." (Samuel French, Inc., New York City, \$2.00.)

FICTION: W. A. Dostal in **The Hand of God**, gives to us a very timely novel, treating in a practical manner the value of a Catholic educa-

tion. The author sums up in two sentences the central thought of his novel. "Education without God is the training of the human animal for the circus of life . . . nothing more. Christian rearing builds character, ennobles the mind, and enriches the soul." Of course, Catholic parents especially should read this book. (Benziger Bros., New York, \$2.00.)

Realization is a novel by Edwina Sedgbury. The story is built up around a Catholic youngster, found and adopted by a Protestant spinster. She uses every human precaution to keep the boy from coming into contact with the Church. The ways of God are inscrutable, and, in spite of her best efforts, the boy is influenced by one of his Catholic companions. (Benziger Bros., New York, \$2.00.)

FOREIGN: *Grandeurs Mariales Estudiées dans L'Ave Maria*, Turin, Rome Frs. 20. 600 pp. This is a study in moderately easy French of the glories of Mary as revealed in the Ave. It should be a welcome book to those who relish French mystical writing. The pious author of this work is anonymous and it was edited for the press by his confessor and spiritual director, Mons. Natale Licari. The work is the fruit of his wide reading in and intimate knowledge of Patristic and Mystical Theology. It is a beautiful book.

Miscellanea Francescana has published a small work in Italian entitled *The Pontiff Clement XIV* by M. Leone Cichitto, O.F.M. Conv. It is a critical study of Pastor's treatment of Clement XIV in the second part of the sixteenth volume of the *History of the Popes*. The first section claims that Pastor, before he died, left untouched very many points which were later supplied by collaborators without due indication. In the second section the author maintains that many very important documents were not consulted. His disappointment in the work is not disguised. He deplores the deficiency of which he writes, as Pastor's other works are of the highest quality. (Miscellanea Francescana, Roma (118) Via s. Teodoro, 42.)

Saint Alphonsus and Clement XIV by P. M. Giuseppe Abate, O.F.M., Conv., is a reprint in the form of a brochure of an article in Italian from *Franciscan Studies*. It is published by Casa Editrice Francescana Assisi. The little heading which Pastor used for his treatment of Clement XIV is an extract from one of St. Alphonsus' letters about the Pope. The author claims that, since it was taken out of its context and does not really mean what it seems to import on the surface, it is both unsuitable for a "motto," is actually misleading. He then quotes letters and documents showing the attitude of St. Alphonsus to Clement XIV. St. Alphonsus admired the wisdom and prudence of the Pope, who was by no means a weak defender of the rights of the Church.

PAMPHLETS: *The Church in Mexico Protests*, by William F. Montavon, is a timely explanation of the protest of the Catholic Church against the persecution of religion by the present Mexican government. The facts enumerated briefly relate the history of the persecution—they begin with the year 1917, when the government, although hostile to the Church, recognized it as a religious society having a legal personality. In 1934, however, even this right was totally disregarded. The facts in this pamphlet speak for themselves. (N.C.W.C., 1312 Mass. Ave., N. W., Washington, D. C. \$0.10.) *Tyranny in Mexico* is a statement by the Archbishops and Bishops of the United States clearly setting forth why we cannot view with indifference the persecution going on in Mexico. The plea is made for universal human liberty and freedom for all nations. (N.C.W.C., \$0.05.) *In Catholic Mexico* by Edward Lodge Curran, we have a short history of the Church in Mexico during the three centuries preceding 1824; since 1824 American Freemasonry has made its influence felt there. For what

happened since 1824 the Catholic Church cannot be held responsible. (International Catholic Truth Society, 407 Bergen St., Brooklyn, N.Y. \$0.10.) **Nicky** is one of a series of stories by Fr. Thomas B. Chetwood, S.J., intended to set forth imaginatively the influence of Christ's presence amongst us. Nicky is an orphan boy adopted by an agnostic, who, oddly enough, sends him to a Catholic school, where he acquires a profound appreciation of Christ's Eucharistic Presence. Nicky's faith shakes the unbelief of his agnostic benefactor. (The Queen's Work, St. Louis, Mo. \$0.10.) Two pamphlets from the ever-busy pen of Fr. Lord, S. J., **How to Pray the Mass** and **A Novena to Mary Immaculate**, could be used by all the faithful to good advantage. (The Queen's Work, St. Louis, Mo., each \$0.10.) **The Happy King**, by Edward Lodge Curran pictures for us the existence of the Trinity before the creation of any creature, then the treason in Paradise, Sin, Redemption, the Annunciation, and our Lord's Agony; all these latter are talked over by the Blessed Trinity before they take place in time. (International Catholic Truth Society, Brooklyn, N. Y. \$0.10.)

BOOKS RECEIVED: From Samuel French, Inc., New York: **Plays of American Life**, by Fred Eastman (\$2.50); **Little Ol' Boy**, by Albert Bein; **Peter Ibbetson**, by John N. Raphael; **Brief Candle**, by Robert Hare Powell; **Her Master's Voice**, by Clare Kummer; **Glee Plays the Game**, by Alice Gerstenberg; **Gentlemen be Seated**, by Preston Powell (each \$0.75). **Ten Plays from O. Henry**, by Addison Geery Smith; **Scenes for Students Actors**, by Frances Cosgrove; **Moor Born**, by Dan Totheroh (each \$1.50); **Richmond**, by Edgar Lee Masters; **Sketches for School and Assembly**, by Marion Holbrook; **The Little Clown**, by Avery Hopwood; **John Brent**, by Harry L. Baum; **Wait for Me**, by Wilbur Braun; **How Dare You**, by Wall Spence; **Hickory Dickory**, by Dorothy Nichols; **Miss Yankee Doodle**, by Charles George; **Easter and the Spring**, by Nina B. Lamkin (each \$0.50); **What Gold Cannot Buy**, by Mary E. Roberts (\$0.30); **A Rumor In Paradise**, by Frank A. Grismer (\$0.35); **Naughty Cinderella**, by Avery Hopwood (\$0.75); **They Will Grow Up**, by Marion Short; **The League of Relations**, by Wilder Osborne; **Listen to This**, by Marie Doran; **The Eagle Screams**, by Wilbur Braun (each \$0.50). **Her Soul to Keep**, by Ethel Cook Eliot. (Macmillan Co., New York, \$2.00.)



ST. JOSEPH'S PROVINCE

The Fathers and Brothers of the Province extend their prayers and sympathy to the Rev. V. F. Kienberger, O.P., to the Rev. J. S. O'Connor, O.P., to the Rev. J. D. Redmond, O.P., to the Rev. R. D. Reilly, O.P., and to Bro. Bonaventure Sauro, O.P., on the death of their fathers; to the Very Rev. H. A. Burke, O.P., to the Rev. J. J. Durkin, O.P., to Bro. Cyprian Sullivan, O.P., and to Bro. Adrian McGee, O.P., on the death of their mothers; to the Rev. R. D. Goggins, O.P., on the death of his brother; and to the Rev. J. R. Higgins, O.P., and to the Rev. C. L. Davis, O.P., on the death of their sisters.

With this issue, the new staff undertakes the editing of DOMINICANA. During the past year this Quarterly has been under the management of the following: Bro. Clement Della Penta, O. P., Editor; Bro. Mark Egan, O.P., Associate Editor; Bro. Bernard Sheridan, O.P., Literary Editor; Bro. Aquinas Hinnebusch, O.P., Cloister Chronicler; Bro. Damian Schneider, O. P., Chronicler for the Dominican Sisterhoods; Bro. Pius Alger, O.P., Business Manager; Bro. Francis Nash, O.P., and Bro. Louis Scheerer, O.P., Circulation Managers; and Bro. Leo Novacki, O.P., Editor of the Dominican Calendar for 1935.

The staff of the DOMINICANA for the coming year is composed of Bro. Wilfred Regan, O.P., Editor; Bro. James McDonald, O.P., Associate Editor; Bro. Cyprian Sullivan, O.P., Literary Editor; Bro. George Mottey, O.P., Associate Literary Editor; Bro. Henry Gallagher, O.P., Cloister Chronicler; Bro. Lambert Shannon, O.P., Chronicler for the Dominican Sisterhoods; Bro. Vincent Ferrer Hartke, O.P., Business Manager; Bro. Peter Morrissey, O.P., and Bro. Thomas Springman, O.P., Circulation Managers; and Bro. Walter Conway, O.P., Editor of the Dominican Calendar for 1936.

Our Father Provincial, the Very Rev. T. S. McDermott, O.P., gave the annual address to the Holy Name men over a national broadcast on January 13.

The Rev. P. L. Thornton, O.P., has been appointed Master of Students at the Dominican House of Studies, Washington, D. C.

On February 20, the Rev. Bro. Dominic Alwaise, O.P., received the subdiaconate at the National Shrine of the Immaculate Conception, Washington, D. C.

The following assignments have been made: The Rev. W. P. Thammi, O.P., and the Rev. L. H. Fitzgerald, O.P., to Holy Name Church, Philadelphia, Pa.; the Rev. J. V. Dailey, O.P., and the Rev. M. L. McCaffrey, O.P., to St. Antoninus' Church, Newark, N.J.; the Rev. F. M. Boppell, O.P., to Holy Name Church, Kansas City, Mo.; and the Very Rev. J. B. Connolly, O.P., to St. Dominic's Church, Washington, D.C.

Lenten Courses are being preached by the following Fathers of the Dominican House of Studies, Washington, D.C.:

The Very Rev. E. G. Fitzgerald, O.P., at St. Antoninus' Church, Jersey City, N. J.

The Rev. Ignatius Smith, O.P., at St. Vincent Ferrer's Church, New York.

The Rev. J. S. Considine, O.P., at the Shrine of the Sacred Heart, Mount Washington, Md.

The Rev. R. W. Farrell, O.P., conducted a retreat for the Dominican Sisters, Green St., Washington, D.C.

The Very Rev. Bernard Delany, O.P., Provincial of the English Province, was a guest of St. Vincent Ferrer's Convent, New York City, and of the Dominican House of Studies, Washington, D. C., during his recent visit to the United States.

The Very Rev. J. L. Callahan, O.P., former Prior of the Dominican House of Studies in River Forest, has been chosen Provincial of the Holy Name Province of California.

At St. Rose Priory on January 10, the Very Rev. L. P. Johannsen, O.P., celebrated the Tenth Anniversary of his inauguration as Novice Master with a Solemn High Mass of thanksgiving, assisted by the Rev. R. B. Johannsen, O.P., and the Very Rev. J. W. Owens, O.P., In recognition of his laudable work he has received, by request of the Provincial Chapter, a Novice Master's privileges in perpetuity and a vote in future Provincial Chapters.

The following Lenten courses of sermons have been scheduled by the Fathers of St. Joseph's Priory, Somerset, O.:

At Holy Trinity Church, Somerset, O.; the Rev. J. J. Welsh, O.P.

At St. Rose Church, New Lexington, O.; the Rev. P. V. Flanagan, O.P.

At St. Mary's Church, Lancaster, O.; the Rev. P. V. Flanagan, O.P.

At Holy Name Church, Steubenville, O.; the Rev. C. A. Drexelius, O.P.

At St. Thomas Church, Zanesville, O.; the Rev. C. I. Litzinger, O.P.

At St. John's Church, Logan, O.; the Rev. J. C. Kearney, O.P.

At St. Augustine's Church, New Straitsville, O.; the Rev. S. C. Osbourne, O.P.

On February 7, the Novices had as their guest, Dr. E. J. Stedem, of the staff of Mt. Carmel Hospital, Columbus, who gave a very instructive and interesting address on some of the physical aspects of moral questions.

On March 7, the fortieth anniversary of the Ordination of the Rev. J. F. Twohig, O.P., was solemnly celebrated by the Community of St. Joseph's Priory.

The Rev. C. A. Drexelius, O.P., will conduct the annual retreat for the students of Sacred Heart Academy, Eggertsville, N.Y., March 11-15; he will deliver the concluding conference of the Vocational Triduum at St. Aloysius Academy, New Lexington, O., March 20.

The Fathers of the Central Mission Band will fill the following engagements:

Missions:

At St. Louis Bertrand's Church, Louisville, Ky.; the Rev. B. C. Murray, O.P., and the Very Rev. J. B. Walsh, O.P.

At St. Joseph's Church, Springfield, O.; the Rev. W. D. Sullivan, O.P., and the Rev. J. F. McCadden, O.P.

At St. Michael's Church, Flint, Mich.; the Rev. P. G. Corbett, O.P., the Rev. R. R. King, O.P., and the Rev. J. F. McCadden, O.P.

At St. Mary's Church, Urbana, O.; the Rev. W. D. Sullivan, O.P., and the Rev. B. C. Murray, O.P.

At Holy Angels' Church, Sandusky, O.; the Rev. R. R. King, O.P.

At Annunciation Church, Cleveland, O.; the Rev. J. C. Connolly, O.P.

At St. James' Church, Louisville, Ky.; the Rev. W. D. Sullivan, O.P. and the Very Rev. J. B. Walsh, O.P.

At Holy Rosary Church, Cleveland, O.; the Rev. B. C. Murray, O.P., and the Rev. H. L. Martin, O.P.

At St. Dominic's Church, Detroit, Mich.; the Rev. W. D. Sullivan, O.P., and the Rev. R. R. King, O.P.

Novena to St. Jude:

At St. Dominic's Church, Detroit, Mich.; the Rev. P. G. Corbett, O.P.

Eucharistic Retreat:

At St. Mary's Church, Marion, O.; the Rev. J. B. Connolly, O.P.

Parish Retreat:

At St. Paul's Church, Washington, D.C.; the Rev. R.R. King, O.P.

Novices' and Postulants' Retreat:

At St. Catherine of Siena Motherhouse, St. Catherine, Ky.; the Rev. W. D. Sullivan, O.P.

Three Hours Devotion:

At St. Patrick's Church, Cleveland, O.; the Rev. W. D. Sullivan, O.P.

At St. Michael's Church, Flint, Mich.; the Rev. R. R. King, O.P.

At St. Louis Bertrand's Church, Louisville, Ky.; the Rev. J. C. Connolly, O.P.

Establishing Rosary Confraternity:

At St. Michael's Church, Flint, Mich.; the Rev. P. G. Corbett, O.P.

The Very Rev. R. P. O'Brien, O.P., has been elected Prior of the Dominican House of Studies, River Forest, Ill.

The Rev. C. L. Davis, O.P., gave a retreat at the Cenacle, Chicago, for Club women, and a Lenten Course at St. James' Church, Maywood, Ill.

The Rev. J. I. Reardon, O.P., will give a Lenten Course at St. Agnes' Church, Chicago, Ill.

The Rev. J. I. Reardon, O.P., and the Rev. A. M. Driscoll, O.P., taught classes at the Leisure Educational Course for Adults at Fenwick High School, Oak Park, Ill.

The Rev. T. B. Kelly, O.P., has been assigned to the House of Studies at River Forest, Ill.

The Very Rev. W. A. Marchant, O.P., has been appointed Prior of St. Vincent Ferrer's Convent, New York City.

Several of the children of St. Vincent Ferrer's parochial school won prizes in the State-wide Essay Contest conducted by the New York Chamber of Commerce.

A Grand Parish Reunion was held at the Seventh Regiment Armory, Park Ave., on March 2. The Executive Committee was made up of Hon. Alfred E. Smith, Hon. Morgan J. O'Brien, Hon. Edward A. Dore, George Atwell, John S. Burke, Thomas F. Coffey, and Raoul E. Sesvernine.

The Rev. R. E. Kavanah, O.P., the Rev. J. J. Costello, O.P., the Rev. P. A. Elnen, O.P., and the Rev. A. M. Brady, O.P., were assigned to the Priory of St. Vincent Ferrer.

The Fathers of the Eastern Mission Band accepted the following engagements:

Holy Name Retreats during January:

At St. Lawrence Church, S. Williamsport, Pa.; the Very Rev. J. H. Healy, O.P.

At St. Joseph's Church, Union City, N.J.; the Rev. W. R. Bonniwell, O.P.

At St. Rose of Lima Church, Brooklyn, N.Y.; the Rev. J. E. O'Hearn, O.P.

At St. Francis de Sales Church, Utica, N.Y.; the Rev. H. C. Boyd, O.P.

At Blessed Sacrament Church, Utica, N.Y.; the Rev. W. P. Doane, O.P.

At the Church of Our Lady of Pompey, New York City; the Rev. F. O'Neill, O.P.

At the Church of St. Barnabas, Philadelphia, Pa.; the Rev. J. B. Hughes, O.P.

At St. John's Church, New York City; the Rev. V. R. Burnell, O.P.

Special Retreat for the Latty:

At the Convent of Divine Love, Philadelphia, Pa.; the Rev. W. C. Kelly, O.P.

Missions during the Winter:

At St. Gregory's Church, New York City.

At the Church of St. Dominic, Wilkesbarre, Pa.

At the Church of St. Lawrence, Old Forge, Pa.

At the Church of St. Vincent de Paul, Toronto, Can.

At the Church of St. Teresia, New Cumberland, Pa.

At the Church of St. Vincent Ferrer, New York City.

At the Church of St. Antoninus, Newark, N.J.

At the Church of St. Polycarp, Somerville, Mass.

At the Church of St. Stanislaus, Maspeth, N.J.

Retreats for the Laity:

At the Dominican Monastery, Syracuse, N.Y.

At the Dominican Monastery, Camden, N.J.

Missions during Lent:

At the Church of the Epiphany, New York City.

At the Church of St. Monica, New York City.

At Holy Apostles Church, Rochester, N.Y.

At the Church of St. Veronica, New York City.

At St. Patrick's Church, Mulberry St., New York City.

At Blessed Sacrament Church, New York City.

At Holy Family Church, New York City.

At Corpus Christi Church, Rochester, N.Y.

At St. Mary's Church, Perth Amboy, N.J.

At the Church of St. Joseph, Hamilton, Ont., Can.
 At the Church of the Epiphany, Philadelphia, Pa.
 At Our Lady of Pity Church, Bronx, N.Y.
 At Blessed Sacrament Church, Cambridge, Mass.
 At the Church of St. Boniface, New York City.
 At Holy Trinity Church, Central Falls, R.I.
 At the Church of the Most Precious Blood, Brooklyn, N.Y.
 At the Church of St. Thomas Aquinas, Buffalo, N.Y.
 At St. Anthony's Church, Paterson, N.J.
 At the Church of St. John the Evangelist, Pittsburgh, Pa.
 At St. Paul's Church, Philadelphia, Pa.
 At the Church of Our Lady Queen of Martyrs, New York City.
 At the Church of St. Teresa the Little Flower, Brooklyn, N.Y.
 At the Church of St. Leo, Baltimore, Md.
 At the Church of Sts. Peter and Paul, New York City.
 At the Church of Our Lady of Mount Carmel, Orange, N. J.
 At St. Patrick's Church, Valley Falls, R. I.
 At the Church of St. Charles, Woonsocket, R. I.
 At the Church of St. Dominic, Bronx, N. Y.
 At the Church of Our Lady of Grace, New York City.
 At Blessed Sacrament Church, Newark, N. J.
 At St. Patrick's Church, Montreal, Can.
 At St. Patrick's Church, Pottsville, Pa.
 At St. Benedict's Church, Baltimore, Md.
 At St. Joseph's Church, Lodi, N. J.
 At the Church of St. Thomas Aquinas, Halifax, N. S. Can.
 At St. Mary's Church, East Vineland, N. J.
 At the Church of the Epiphany, Sayre, Pa.
 At the Church of St. John the Evangelist, Pawling, N. Y.
 At the Church of Our Lady of Lourdes, W. Orange, N. J.

The Rev. R. D. Goggins, O.P., has been appointed Pastor of St. Pius' Church, Chicago, Ill.

The Rev. T. F. Conlon, O.P., and the Rev. L. A. Smith, O.P., preached a Solemn Novena in honor of St. Jude at St. Pius' Church from January 7-15. Four well-attended services were held each day. The daily attendance was approximately seven thousand. Among the one hundred and twenty-three thousand petitions handed in there were thousands in thanksgiving for past favors. Among the singular graces received through the novena were several conversions to the Faith, returns to the Sacraments after years of neglect, the settlement of family quarrels and the obtaining of several hundred positions and increases in salary.

The Rev. E. L. Hughes, O.P., was appointed Director of the Third Order Chapter at St. Vincent Ferrer's Church, New York City. A Third Order Communion breakfast, the first to be sponsored by a Third Order Chapter, was held by this Chapter at St. Vincent Ferrer's Church on February 22.

The Rev. J. C. Kearns, O.P., was appointed Associate Editor of "The Torch."

The Rev. H. A. Kelly, O.P., was appointed Director of the Third Order Chapter at St. Pius' Church, Chicago, Ill., and Moderator of the Study Club established under the auspices of the St. Pius Chapter.

Regional Meetings of the Third Order will commence in March.

The Rev. L. C. Gainor, O.P., and the Rev. B. B. Myers, O.P., principal and director of studies respectively, of Fenwick High School, Oak Park, Ill., attended the Dominican Educational Conference held in Washington, D. C., on March 1.

On January 7, Fenwick High School inaugurated its evening classes for adults. Nearly four hundred men and women registered for the course which continued until March 15. Among the cultural subjects offered were: Fundamentals of Catholic Belief, National Economic Problems, The Psychology of Thought, Art Appreciation, American Literature, Mechanical Drawing, Elementary German, Vocational Guidance, The Philosophy of Life, Fundamental Sociology, Essentials of English, and Elementary French.

The Rev. H. A. Kelly, O.P., gave retreats for the students of Visitation High School, for the students of St. Thomas the Apostle High School, for the members of the Telegraph Guild, Chicago, Ill.; for the Sisters of the Perpetual Rosary, Milwaukee, Wis.; and a mission at San Callisto's Church, Chicago, Illinois.

The Fathers of the Southern Mission Band, the Rev. V. F. Kienberger, O.P., the Rev. W. E. Heary, O.P., and the Rev. L. A. Smith, O.P., filled the following engagements during the winter:

Missions:

- At St. Rita's Church, Ranger, Tex.
- At Holy Rosary Church, Cisco, Tex.
- At St. Teresa's Church, Albany, Ga.
- At St. Teresa's Church, Alapha, Ga.
- At St. Teresa's Church, Willacooche, Ga.
- At St. Teresa's Church, Bainbridge, Ga.
- At Mater Dolorosa Church, Independence, La.
- At St. Joseph's Church, Ponchatoula, La.
- At St. Helena's Church, Amite, La.
- At Holy Ghost Church, Hammond, La.
- At St. Patrick's Church, New Orleans, La.
- At the Church of St. John the Baptist, Brusly, La.
- At St. Patrick's Church, Fort Worth, Tex.
- At the Cathedral Church, Galveston, Tex.
- At Holy Rosary Church, Houston, Tex.
- At Mother of Mercy Church, Houston, Tex.
- At St. Nicholas' Church, Houston, Tex.
- At St. Andrew's Church, Montgomery, Ala.
- At St. James' Church, Dallas, Tex.

Retreats for Students:

- At Incarnate Word Academy, Houston, Tex.
- At St. Agnes, Houston, Tex.
- At Josephinum, Columbus, O.
- At Sacred Heart Academy, Galveston, Tex.
- At Dominican High School, New Orleans, La.

Retreats for Religions:

- At the Dominican Novitiate, Houston, Tex.
- At St. Joseph's Hospital, Savannah, Ga.

Retreat for the Faculty:

At Xavier University, New Orleans, La.

Holy Week Services:

At St. Anthony's Church, Beaumont, Tex.

At St. Patrick's Church, Houston, Tex.

Special Addresses:

At the University of Houston, Houston, Tex.

At Houston Business College Catholic Students' Club, Houston, Tex.

The Fathers of the Western Mission Band, the Rev. L. L. Farrell, O.P., the Rev. A. C. Therres, O.P., the Rev. R. F. Larpenteur, O.P., the Rev. W. J. Olson, O.P., the Rev. L. M. Shea, O.P., the Rev. J. B. Hegarty, the Rev. H. A. Kelly, O.P., the Rev. G. B. Neitzey, O.P., the Rev. F. L. Vander Heyden, O.P., the Rev. D. A. Wynn, O.P., and the Rev. F. D. Newman, O.P., have accepted the following engagements:

Missions:

At St. Benedict's Church, Fontana, Wis.

At St. Catherine's Church, Sharon, Wis.

At Holy Cross Mission, Chicago, Ill.

At St. John's Church, St. Paul, Minn.

At Sts. Peter and Paul's Church, St. Louis, Mo.

At St. Thomas of Canterbury Church, Chicago, Ill.

At Sacred Heart Church, Faribault, Minn.

At the Church of the Nativity, St. Paul, Minn.

At St. Mary's Church, Canton, Ill.

At San Callisto's Church, Chicago, Ill.

At St. Rose of Lima's Church, Avoca, Minn.

At St. Cyril's Church, Chicago, Ill.

At Lake Wilson, Minn.

At St. Bridget's Church, Minn.

At St. Joseph's Church, Henry, Ill.

At St. Joseph's Church, Black River Falls, Wis.

Retreats for Religious:

At St. Clara's, Sinsinawa, Wis.

At Dominican Sisters' Convent, Milwaukee, Wis.

Retreats for Laity:

At Trinity High School, River Forest, Ill.

At St. Thomas the Apostle School, Chicago, Ill.

At St. Mark's High School, St. Louis, Mo.

At Blessed Sacrament Church, Madison, Wis.

Novenas:

At Annunciation Church, St. Louis, Mo.

At Notre Dame Church, Chicago, Ill.

At St. Joseph's Church, Peoria, Ill.

At Blessed Sacrament Church, St. Paul, Minn.

Triduum:

At St. Stephen's Church, Chicago, Ill.

Three Hours' Devotion:

At St. Agnes' Church, Cincinnati, O.

At Blessed Sacrament Church, Madison, Wis.

At Holy Rosary Church, Minneapolis, Minn.

SISTERS' CHRONICLE**Dominican Sisters of the Sick Poor, New York, N. Y.**

A retreat was opened at the Motherhouse, the convent of St. Joseph, on August 30, closing on September 8. It was conducted by the Very Rev. M. L. Heagen, O.P.

On October 25, the Rev. J. Tompkin, S. J., entertained the Sisters by showing them stereopticon views of the work done by the Jesuits in the Philippines.

On December 9, Sister Mary Siena, Sister Mary Clare, Sister Mary Gerard and Sister Mary Monica pronounced their final vows; Sister Mary de Lourdes renewed her vows for one year. On December 13, Miss Catherine Southard, of New York City (Sister Mary Genevieve), and Miss Mary Glynn, of Boston (Sister Mary Emmanuel), received the habit. The Rev. W. L. Whalen, O.P., presided on both occasions. The Rev. Harold C. Boyd, O.P., preached an eloquent and appropriate sermon at the latter ceremony.

The Midnight Mass on Christmas was sung by the Rev. Eugene A. Wilson, O.P., Chaplain of the Community.

Congregation of the Holy Cross, Brooklyn, N. Y.

On Thanksgiving Day, a colorful ceremony took place in the beautiful Gothic Church of the Most Holy Trinity, on Montrose and Graham Aves., Brooklyn. A Solemn Pontifical Mass of Thanksgiving was celebrated in honor of the seven hundredth anniversary of the canonization of the holy Patriarch, St. Dominic. More than 800 Nuns had assembled at the Motherhouse to do honor to their holy founder. The Most Rev. Thomas Malloy, Bishop of Brooklyn, pontificated at the Mass, assisted by the Rt. Rev. Msgr. William McKenna and the Rt. Rev. Msgr. Peter Qucaley, V.F., as deacons of honor. The Rt. Rev. Msgr. David Hickey, P.A., V.G., LL.D., was archpriest. The Rev. John F. Nabb and the Rev. Francis X. Wunsch were deacon and subdeacon respectively. The Rev. Edmund J. Reilly was Master of Ceremonies. The sermon was preached by the Rev. Edward Hughes, O.P. The Diocesan Choir, directed by Father Bracken, sang the hymns and responses. Among the clergy who graced the occasion by their presence were: the Very Rev. Msgr. George Metzger; the Very Rev. Leo B. Birling, S.P.M., Provincial of the Fathers of Mercy, and the Very Rev. Clement M. Theunte, O.P.

The Motherhouse, from which the Brooklyn foundresses came eighty-one years ago, celebrated the seven-hundredth anniversary of its foundation, two years ago. This congregation was founded during the lifetime of St. Albertus Magnus, O.P., in 1232.

Sixty-one Juniorites returned to their classes after spending the Christmas Holidays at their homes.

Seventeen postulants entered the February class making the total number of postulants in the novitiate fifty-four.

Sister Cleopha Soengen died, January 11; Sister Medarda Meyer died, January 26. May they rest in peace!

St. Catherine's Hospital, Kenosha, Wis.

The Very Rev. Louis Nolan, O.P., of Rome, paid a visit to the Community. He gave a most interesting talk on the manner in which various ceremonies are carried out at St. Peter's, Rome.

On the feast of St. Bridgid, High Mass was celebrated by the Rev. F. Regis, O.M.I., and the Blessed Sacrament was exposed until evening.

A retreat was preached by the Rev. F. Regis, O.M.I., and terminated

on the Feast of the Purification with a High Mass. Receptions to the holy habit took place at 2 P.M., at which the retreat master gave a beautiful sermon on the Love of the Sacred Heart.

Rev. Fr. McBride honored the Community with a visit in the afternoon.

Dominican Sisters of the Perpetual Rosary, Union City, N. J.

On Sunday, November 25, special services were held in the Sisters' chapel, commemorative of the seventh centenary of the canonization of St. Dominic. Compline was chanted by the Community, after which the Rev. Edward Hughes, O.P., National Director of the Third Order, delivered a most eloquent and instructive sermon on St. Dominic and the Third Order. Benediction of the Most Blessed Sacrament closed the services. They were attended by a large gathering of the friends of the Community, the men's and women's chapters connected with the chapel, and also a delegation of the Tertiaries from Sacred Heart Church, Jersey City.

The Midnight Mass in the Sisters' chapel was sung by the Very Rev. J. B. Sheehan, O.P., of Somerset.

St. Cecilia Academy, Nashville, Tenn.

The Sisters of the St. Cecilia Community will celebrate their Diamond Jubilee in June of this year. The Sisters and members of the Alumnae of the Academy are making preparations for the coming celebration.

On March 4, Sister Josephine Connelly and Sister Marie Adelaide Hovious pronounced their first vows. On March 7, Miss Florence Schell of Cincinnati, Ohio, received the holy habit, taking the name of Sister George Anne. The Most Rev. Alphonse J. Smith presided at both ceremonies.

Dominican Sisters of the Perpetual Rosary, Milwaukee, Wis.

On September 8, Rev. Mother Agnes of Jesus, Prioress of the Dominican Convent of the Perpetual Rosary, celebrated the twenty-fifth anniversary of her religious profession. The Solemn Jubilee Mass, at 9 o'clock, was celebrated by the Rt. Rev. Msgr. Traudt, V.G., with the Very Rev. Otto Boenki, P.S.M., Provincial of the Pallotine Fathers as deacon, and the Rev. Joseph P. Hurst of Wauwatosa as subdeacon. The Rev. James E. Cotter was Master of Ceremonies and the Very Rev. C. M. Thuente, O.P., delivered a very appropriate sermon. The male choir of St. Sebastian's Church sang the Mass. Before receiving Holy Communion, the jubilarian renewed her holy vows. Among the clergy present were: the Rev. David J. O'Hearn, the Very Rev. Richard Keiffer, S.C.J., the Rev. N. Brust, the Rev. Ulrich Proeller, P.S.M., and the Rev. A. Miller.

On Saturday, October 6, Rev. N. M. Walsh, O.P., of Oak Park, Ill., gave the Sisters a conference, it being the closing day of a Novena in preparation for the Feast of the Most Holy Rosary. Sunday morning, Father Walsh sang the conventual Mass at which the Sisters solemnly renewed their vows.

On Sunday afternoon, the usual Crowning of Mary as Queen of the Most Holy Rosary was witnessed by a large gathering of her devoted clients. The Rev. J. D. Walsh, O.P., delivered an appropriate sermon and, after blessing the roses, gave Benediction of the Most Blessed Sacrament, assisted by the Rev. Fr. Proeller, P.S.M., acting Chaplain at the time.

During the early part of the month of October, the Community was favored with a visit from the Rev. Thomas a'Kempis Reilly, O.P.

On December 17, Miss Marie Carlton Curtice, of Clark, So. Dak.,

received the holy habit and took the name of Sister Mary Louis Bertrand. Sister Mary Columba of the Blessed Sacrament made her final profession. The Rt. Rev. Msgr. Traudt acted as delegate for the Most Rev. Archbishop Stritch. The Rev. W. P. McIntyre, O.P., officiated at Compline and preached the sermon. Rev. Fr. Dennertt, P.S.M., was present in the sanctuary.

Christmas, the Midnight Mass was sung by the Rev. Fr. Myer, P.S.M. He preached a touching sermon to the large number of friends and benefactors present.

The Feast of St. Raymond, the Rt. Rev. Msgr. Traudt sang a High Mass at 9 o'clock, after which Sister Mary Regina pronounced her temporary vows.

St. Catharine Academy, St. Catharine, Ky.

Sister Mary Augusta Davis departed this life, December 17, 1934. The funeral Mass was sung by the brother of the deceased, the Rev. C. L. Davis, O.P., assisted by the Rev. William O'Connell, O.P., and the Rev. J. A. McFadden, O.P. Nine other Dominican priests were in the sanctuary. The Brothers from St. Rose served the Mass.

The Very Rev. A. P. Curran, O.P., Ecclesiastical Superior of the American Dominicans in China, spent several days at St. Catharine's in January and gave three interesting talks on "China, and the Work and Life of the Missionaries among the Chinese."

The Most Rev. John T. McNicholas, O.P., was a welcome guest over night at St. Catharine's on the way to attend the funeral of the Abbot of Gethsemani. The entire Community had the pleasure of assisting at his Mass.

Jubilee bells were again heard at the Motherhouse, March 7, when Sister Amadeus completed twenty-five years of religious profession; Sister Consilia, a companion in profession, celebrated her jubilee in Nebraska.

Sacred Heart Convent, Springfield, Ill.

The Rev. W. G. Scanlon, O.P., conducted the mid-year retreat for the novices during the Christmas holidays. On January 2-3, reception and profession ceremonies were held. Eight young ladies received the habit and twenty-five novices made profession.

A house for convalescing Sisters of the Community has been opened in Denver, Colo. The building, a large private home, has been remodeled to accommodate some eighteen or twenty Sisters.

On January 30-31, the Rev. W. G. Scanlon, O.P., gave the academy students a two day retreat.

Miss Bernice Higgins, a lyric-soprano of Chicago, appeared here in a song recital on December 21. Miss Higgins is a former pupil of the Dominican Sisters, and her success in the musical world is of special interest to her friends and teachers.

Congregation of Our Lady of the Rosary, Sparkill, N. Y.

The novices and postulants enjoyed the privilege of having the Very Rev. C. M. Theunte, O.P., conduct a ten-day retreat for them from January 7-17. At the conclusion of the retreat, eleven postulants received the habit and six novices were professed by the Very Rev. F. G. Horn, O.P.

On February 2, seven postulants entered the Novitiate.

Death made quite a heavy claim on the Community during the month of January. Sisters Albertus, Bernadette, Joseph Calasancius and Marietta were called to their eternal reward. May they rest in peace!

On February 17, Sister M. Immaculata Cullum celebrated the Golden Jubilee of her reception to the habit.

Congregation of St. Mary's, New Orleans, La.

The Community enjoyed the privilege of assisting at the Mass of Very Rev. Louis Nolan, O.P., of Rome, Italy.

Rev. W. A. Heary, O.P., will conduct the annual retreat for the high school students.

On March 7, three Sisters of the Community will celebrate the twenty-fifth anniversary of holy profession. The jubilarians are: Sister M. Bonaventure, Sister Baptist, and Sister Gabriel.

Convent of St. Catherine, Racine, Wis.

The Rev. Fabian Fetha, O.M.Cap., conducted an annual retreat during the Christmas recess.

In response to the earnest wish of the Rev. Louis Nolan, O.P., Mother Mary Romana, Prioress General, and Sister Mary Anacleto, Vicaress, attended the conference of the representatives of the Dominican Communities in the United States held at San Rafael, California, January 1-4.

On Sunday February 10, a class of twenty-one tertiaries were admitted to profession. The Very Rev. Cyril Wahle, O.P., officiated, and the Rev. Daniel A. Wynn, O.P., preached the sermon.

Congregation of the Sacred Heart, Grand Rapids, Mich

Mother M. Eveline, O.P., Prioress General of the Congregation, accompanied by Sister M. Philomena, O.P., Secretary General, attended the Conference of Dominican Sisters recently held at the Dominican Convent in San Rafael, California, under the direction of the Very Rev. Louis C. Nolan, O.P.

The Rev. Norbert Georges, O.P., visited Marywood Sunday, February 3, Father spoke to the novices on Blessed Martin of Porres, O.P., and urged prayers for the cause of his canonization.

Students at Catholic Central High School and at Catholic Junior College, under the direction of the Dominican Sisters, are preparing to celebrate the Feast of St. Thomas Aquinas with a Missa Cantata, at St. Andrew's Cathedral. About a thousand voices will join in the Missa Choralis, arranged by Refice; students from St. Joseph's Seminary will form the schola to sing the Proper.

Sister Mary Jean Durbin, O.P., died at Marywood, on January 24 in the fourth year of her religious profession. May she rest in peace!

The Dominican Nuns, Rosary Shrine, Summit, N. J.

A marbled Rosary Group Statue, which was placed on the monastery grounds, was solemnly blessed on November 25. The Rev. Egidio Rutelo, O.P., preached for the occasion.

On December 16, the Rev. Hugh Welsh, O.P., spoke at the monthly meeting of the Third Order of St. Dominic. His subject was "The Present Day Tertiary."

Matins was chanted by the cloistered Sisters before the Midnight High Mass on Christmas. The Rev. C. G. Moore, O.P., was the celebrant at the High Mass, and also at the two Masses that followed.

The Rev. W. R. Bonniwell, O.P., gave a Conference to the Sisters during the Christmas holidays.

The first Sunday Rosary Pilgrimage was conducted on January 6, under the direction of the Rev. C. G. Moore, O.P. A most inspiring sermon

was given by the Rev. W. R. Bonniwell, O.P. The service was dedicated to the pilgrims, with particular emphasis directed to the drawing down from heaven special blessings for the New Year.

On January 11, Sister Mary Monica of Jesus, pronounced her first vows in the presence of the Rt. Rev. Monsignor John J. Daunhauer, S.T.L., delegate of His Excellency, the Most Rev. Thomas J. Walsh, D.D. The Sisters chanted the Mass of the day with the resident Chaplain officiating. An impressive sermon on the meaning of the vows was given by the Rev. W. R. Bonniwell, O.P. Guests of honor in the sanctuary were the Rev. D. R. Towle, O.P., the Rev. Joseph O'Sullivan, and the Rev. John Merrick.

Mount St. Dominic, Caldwell, N. J.

A reception into the Sodality of Our Lady took place on December 8. The ceremony was conducted by the Rev. J. B. Rooney, Chaplain of the Community. Benediction followed at which the entire group of sodalists sang.

The Sodality of Our Lady was established at St. Dominic Academy, Jersey City, with a perfect enrollment. The Mass was celebrated by the Rt. Rev. Msgr. J. C. McClary, director of the sodality, who gave an inspiring talk. The election of the officers preceded the business meeting. A beautiful Conference on the Spirit of Christmas was delivered by the Very Rev. M. L. Heagen, O.P.

The Silver Jubilee of their profession was celebrated by Sister M. Rita, Sister Wilhelmmina, and Sister Pauline.

A retreat for the Mothers' Club, Lacordaire School, Montclair, N. J., was conducted by the Rev. H. S. Storck, S.J., Spiritual Director, Loyola House of Retreats, Morristown, N. J. The exercises were conducted at the Sacred Heart Villa.

Congregation of the Queen of the Holy Rosary, Mission San Jose, Calif.

On Saturday, February 22, the Rev. Mother Seraphina, Prioress General, Mother Amanda, and Mother Felicitas celebrated the sixtieth anniversary of their religious profession. All three venerable jubilarians shared the early labors of the venerated foundress, the Rev. Mother Pia, who in 1876 founded the Congregation in the West upon the request of the Most Rev. Archbishop Alemany, O.P. The culminating feature of the Jubilee was the Solemn High Mass celebrated in the presence of the Most Rev. John J. Mitty, who delivered a most inspiring sermon. At the Mass, Vespers, and Solemn Benediction of the Most Blessed Sacrament, the Rev. J. J. Walsh, O.P., was celebrant, the Very Rev. L. A. Naselli, O.P., deacon, and the Rev. P. K. Meagher, O.P., subdeacon. A large number of the Clergy honored the jubilarians by their presence. The music for the occasion was of a strictly liturgical character. The blessing of His Holiness, Pope Pius XI, brought special happiness to the venerable jubilarians.

For the Feast of St. Albert, the Rev. Kevin Meagher, O.P., who is giving a course in Modern History in the College, delivered an impressive sermon on "Saint Dominic and Saint Albert."

On the evening of December 12, the Very Rev. Louis C. Nolan, O.P., delegate of the Master General, visited the Motherhouse. During the month of January, a number of the Rev. Mothers General of the other Dominican Congregations in the United States also visited the Motherhouse.

Sacred Heart Convent, Houston, Texas

In Port Arthur, Texas, the Sisters of St. Dominic are rejoicing in the acquisition of a new commodious school building to accomodate the 800 pupils of St. Mary's Grade School.

Three of the Sisters of Sacred Heart Convent are pursuing their higher studies at Rosemont College, Rosemont, Pa.

On December 8, seven postulants were clothed in the Dominican habit, and two novices were admitted to simple profession. The retreat was given by the Rev. V. F. Kienberger, O.P. The following young ladies received the habit: Miss Alice Sheldon, Port Arthur, Texas (Sister Matthias); Miss Clarice Sparkman, Houston, Texas (Sister Clarice); Miss Kathryn Doherty, San Antonio, Texas (Sister Joanna); Miss Irene Broussard, Orange, Texas (Sister Dorothea); Miss Ellen Marie Shea, Riverdale, Calif. (Sister Maureen); Miss Theresa Von Dohlen, Galveston, Texas (Sister Teresita).

Those admitted to first profession were Sister M. Assumpta and Sister M. Florence.

Sister M. Isabel, a member of the Nashville Community of Dominican Sisters, who is attending Incarnate Word College at San Antonio, Texas, spent her Christmas vacation at Sacred Heart Convent, Houston, Texas.

The retreat for the high school pupils of St. Agnes Academy, Houston, Texas, was conducted by the Rev. W. E. Heary, O.P. At its close there was a reception of new members into the sodality. Forty Hours Devotion preceded the Feast of St. Agnes and at its close the Rev. L. A. Smith, O.P., delivered a very eloquent sermon on the meaning of the Feast.

The Rev. L. A. Smith, O.P., conducted the retreat for the pupils of Sacred Heart Academy, Galveston, Texas.

The Rev. Louis C. Nolan, O.P., of Rome, on his way from California to New Orleans paid a visit to the Motherhouse and Novitiate, as well as to St. Agnes Academy, Houston, Texas.

Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

The Foreign Mission Sisters of St. Dominic, at Maryknoll, N. Y., have been invited by Mr. Joseph Lo Pa Hong, to take over the care of a new hospital in Shanghai for the mentally afflicted. Mr. Lo Pa Hong commonly called the "St. Vincent de Paul" of China, has already founded in Shanghai, on his own initiative, the Hospital of St. Joseph, and the Sacred Heart Hospital. The new hospital for mental cases is in the suburbs of Shanghai. It has seven pavilions and a total of 500 beds. The first Sisters appointed to this important undertaking are Sister Virginia Marie Lynn, of Philadelphia, Pa.; Sister Mary Mercedes Cusack, of Brooklyn, N. Y.; Sister Mary Antoinette Geist, of Pittsburgh, Pa.; Sister Mary Espiritu Venneman, of Springfield, Ill.; Sister Mary Magdalena Urlacher, of Rochester, N. Y.; Sister Joan Miriam Beauveau, of Worcester, Mass.; Sister Mary Herman Joseph Stitz, of Salem, Oregon; and Sister Mary Roma Shillinger, of New York, N. Y. The Maryknoll Sisters hope to enter upon their new work in Shanghai by Easter.

Maryknoll Sisters working under the direction of Monsignor Francis X. Ford, M.M., of Brooklyn, N. Y., in Kaying, South China, have received instructions to undertake direct evangelizing and to "go native" in the finest missionary sense of the expression.

They are to divide into two small groups and scatter through the countryside. Their houses are to be simple Chinese houses. They must endeavor to talk like the Chinese, mingle with the Chinese, and so reveal the True God to the Chinese. Each group will have its little field, and in cooperation with the local missioner will journey from village to village

to convert the women. The Maryknoll Sisters are among the first to adopt this heroic type of evangelization.

Sisters of St. Dominic, Sinsinawa, Wis.

On Sunday, November 11, His Excellency, the Most Rev. Edwin V. O'Hara, Bishop of Great Falls, Mont., offered Mass in the chapel of Rosary College, River Forest, Ill., and later in the morning gave generously of his time and inspiration in telling a large group of the Sisters about the work being done for the Church through Catholic Rural Life activities, especially in his own diocese.

Outstanding among the distinguished guests who honored Rosary College, recently, was the Papal Delegate, His Excellency, the Most Rev. Amleto Giovanni Cicognani. He was accorded an enthusiastic welcome by the faculty and students.

To the Eucharistic privileges already enjoyed at Rosary, that of nocturnal adoration once a month was added in December. The appointed time is the night following each first Friday; hence, the initiation of this devotion carried over with beautiful fitness into the opening hours of the Feast of the Immaculate Conception. At eight o'clock on Friday evening the Rev. Raphael Burke, O.P., of the House of Studies, River Forest, Ill., delivered an impressive sermon; Benediction of the Blessed Sacrament followed, and then the first night-long vigil began.

The Rev. Louis C. Nolan, O.P., who is senior consultant of the Roman Congregation for the affairs of Religious, Rome, visited St. Clara Motherhouse on the week-end of November 17.

Preceding the Feast of the Conversion of St. Paul, January 25, the Rev. C. A. Therres, O.P., of Minneapolis, preached a ten-day retreat for the novices and postulants. On the morning of the Feast, twelve young women were clothed in the holy habit, the Rev. R. W. Mulvey, O.P., Chaplain of the Community officiating. Reception for twelve more postulants was held on the morning of the Feast of St. Thomas Aquinas, and on March 8, twenty-eight novices made simple profession.

Sister Mary Antoninus McCabe died on November 14, 1934, in the fifty-seventh year of her religious profession. Her long and fruitful years of service were spent in the states of Wisconsin, Minnesota, and Illinois. Sister Mary Sylvester Keefe, who was one of two golden jubilarians on the Feast of St. Dominic last summer, died on January 31. Except for three years spent in Washington, D. C., Sister Sylvester taught in various schools of the Congregation in the middle and far West. May they rest in peace!

Mount St. Mary-on-the-Hudson, Newburgh, N. Y.

A Requiem High Mass was celebrated in the convent chapel by the Rev. J. T. Mulvin, O.P., on November 23, the anniversary of the death of Sister Mary Alma.

Doctor Malton Boyce, head of the Department of music at the Catholic University of America, delighted the Sisters with a piano recital on November 27, in the Domus Angelorum. This was Doctor Boyce's second recital at St. Mary.

The Bishop Dunn Memorial Mission Club of Mt. St. Mary conducted a bazaar and social on Friday, December 7, for the benefit of the missions.

The Ministers at the Solemn High Mass on Christmas were the following: The Rev. J. T. Mulvin, O.P., the Rev. F. G. Level, O.P., and the Rev. Cyprian Skehan, O.P.

The year 1934 closed with solemn acts of Thanksgiving, and the year 1935 opened with Our Saviour's blessing at the Midnight Holy Hour from

11:30 P.M. to 12:30 A.M. on January 1. The Rev. F. G. Level, O.P., conducted the ceremonies and gave an inspiring sermon.

The Rev. F. G. Level, O.P., will continue the monthly Conferences at the Mount during the year 1935.

Twenty-five members of the Pius X School of Liturgical Music of the College of the Sacred Heart, Manhattanville, New York City, sang during the Benediction service at the Mount on the Feast of the Epiphany.

The Rev. Matthew O'Connor, O.P., was the celebrant at the High Mass on the Feast of the Purification. On that day five young ladies entered the Novitiate to begin their term of postulancy.

The Rev. J. T. Mulvin, O.P., celebrated a High Mass of Requiem on February 4, the anniversary of our deceased parents. At four o'clock in the afternoon the Sisters chanted the Office of the Dead.

After the High Mass on Sunday, February 10, Sister Mary Gerald Walters of St. Dominic's Parish, Washington, D.C., pronounced her first vows.

St. Joseph's College and Academy, Adrian, Mich.

Twenty-five novices made profession in Holy Rosary Chapel at St. Joseph's College on Monday, December 31. His Excellency, the Most Rev. M. J. Gallagher, D.D., Bishop of Detroit, presided at the ceremony. The day opened with a Solemn High Mass, *coram episcopo*, with the Rev. P. J. Jordan of Adrian, as celebrant. The Rev. Daniel Wynn, O.P., of Chicago, delivered an impressive sermon based on the text, "What shall I render to the Lord for all the things which He hath rendered to me."

The Adrian Sisters suffered the loss of two members of their Community during January: Sister Mary Rosaria who died at Roy, New Mex., where she had been stationed for the past eleven years, and Sister Rita Joseph of St. Gabriel's School, Detroit. May they rest in peace!

Among the distinguished visitors of the College during the early winter were: His Excellency, the Most Rev. Patrick Barry, Bishop of St. Augustine, Florida; Monsignor Francis Conron, Chancellor of the diocese of Rockford, Ill.; Monsignor P. J. McGuire of Rockford, Ill.; The Rev. Hugh O'Donnell, Vice-President of Notre Dame University; and the Rev. Paul Sullivan, S. J., Dean of the Graduate Department, of the University of Detroit.

About one hundred thirty members of the Adrian Women's Club were guests at the College on February 5, and for their entertainment the college students gave a charming presentation of the well known operetta "Hansel and Gretel" by Humperdinck.

On Tuesday, February 12, the Rev. Francis X. Talbot, S.J., literary editor of America, lectured in St. Joseph's auditorium on current literary topics.

St. Mary's of the Springs College, East Columbus, Ohio

The annual retreat for the college students was conducted by the Rev. H. A. Kelly, O.P., of St. Pius' Church, Chicago, Ill., from December 6-9.

On December 8, the golden jubilee of Sister M. Stanislaus was fittingly celebrated by the Rev. Fr. Domm and the parishioners of Sacred Heart Church, Coshocton, Ohio.

Sister M. Hilda McGannon, Secretary General, was called to her eternal reward on December 13. Sister M. Frederica Kearney succeeded her as Secretary General; Sister M. Wilfred McMahon was elected by the Council to fill the vacancy thus made in the General Council.

On January 15, the missions in China were solemnly dedicated to Blessed Francis of Capillas, Protomartyr of China. Sister M. Hildegard Sapp has been added to the group scheduled to sail for China, June 7.

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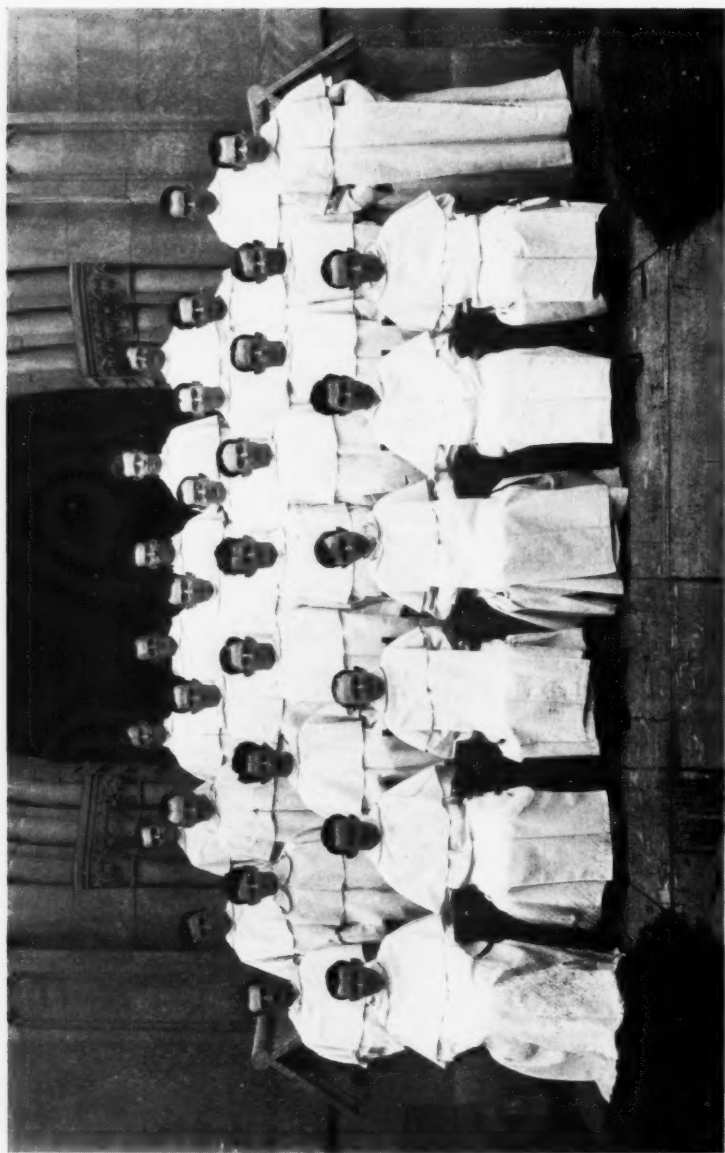
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